

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXII.

Jackson, Miss., March 21, 1940

NEW SERIES  
VOLUME XLII. No. 12

## Who's Who and What's What

On March 26 The Students League of Many Nations will give a program in First Church, Biloxi.

There were six additions to the church at Clinton Sunday, three for baptism. Seven were baptized Sunday evening.

There are 2,640 people in penal institutions in Kentucky, about 80% of them having been addicted to drunkenness.

Editor E. D. Solomon helped in the meeting in Bayshore Church, Tampa, Fla., during the evangelistic campaign. There were 25 additions to the church, 20 by baptism.

Last Sunday, the Laymen's Mission Band from Jackson took charge of the services in the First Baptist Church of Centreville. Three services were held during which the Spirit of God filled the house. Every heart as touched by the personal testimonies of these consecrated men of God, and the congregation left with the feeling that "Surely God was in this place."—Rutha Lee Williams.

Charity and Children tells of a church, presumably in North Carolina, which was deterred from calling a good man as pastor who was fifty years old, until they found he had taken advantage of the Relief and Annuity plan. Then they called him, for they were not afraid of his being left on their hands in old age. Our young preachers would do well to get on this plan now, and save trouble later on.

Dr. J. B. Cranfill writes in The Western Recorder: "Call it Old Deal, New Deal or whatever you please, the fact remains that within less than eight years our American form of Government has been changed and weakened in favor of totalitarian authority, the Constitution of the United States has been treated as a scrap of paper, and the doctrine of the separation of Church and State has been ignored and trampled upon and thrown into the ash can."

Gift of Corpus Christi, Texas, business property valued at \$1,000,000 to Baylor University and the Southwestern Baptist Theological Seminary has been announced by the Baptist Foundation of Texas. It is the gift of H. L. Kokernot, long time Baylor trustee, ranchman and capitalist. Two-thirds of the amount goes to Baylor and the other third to the Seminary. It is to be used for the endowment of the two schools, and raises the Baylor endowment figure to approximately \$2,500,000.

The Northwest Mississippi Pastors' Conference met at the First Baptist Church, Senatobia, Mar. 12th. Illness prevented several brethren from attending but the meeting was a most interesting one nevertheless, featuring a thoughtful discussion of "Prayer" by Dr. F. M. Purser of Oxford and a general discussion of our Mississippi work. The next meeting will be held April 16 at Sardis and same officers were elected for the year as follows: President, Rev. A. T. Cinnamon, Senatobia; Vice President, Dr. J. W. Lee, Batesville; Secretary-Treasurer, Rev. L. J. Crumby, Courtland; Program Committee, Revs. H. J. Rushing, Collierville, Tenn., F. M. Purser, Oxford, and J. R. G. Hewlett, Charleston.—H. L. Martin.

Pastor M. E. Dodd is preaching in the Spring revival in First Church, Shreveport, March 17-24.

Arcadia Church, Florida, had Dr. M. E. Dodd with them in a revival meeting in which 37 were added to the church, 27 of them by baptism.

The Baptist Record of Iowa quotes Rev. J. Frank Norris as saying in "The Fundamentalist (we quote only a part): "Sad to say, America is flooded with appeals for 'Independent missions' and people are duped into supporting these missions, when if they would take a little time to investigate, it would be found that it is nothing but wholesale racketeering in the name of missions."

The pastors of the Lebanon Association met on Monday, March 11, to plan a series of revival meetings in every church in the association during the spring months. The meetings are not to take the place of our regular annual meetings. The pastors were grouped four in the group. All four of the preachers will be working in the church, at the same time. We only have two things in mind: first, Personal Evangelism to win the lost; second, To revive the saved.—C. S. Moulder.

Lorman: "Under the re-organization of the Training Union work in the Fellowship church of Lorman, Miss Dorothy Ainsworth was elected as director. Our first meeting was largely attended and a fine spirit prevails among the members. Our aim is to help our pastor, H. A. Hunderup, Jr., to do all we can by looking forward in a definite way to continued progress in the Lord's work and to think of personal soul winning. We invite every one of our church members to be with us each Sunday, for although we are half-time in our preaching services we are going to be full time in our B. T. U."—Reporter.

Brother Marks an Oklahoma student at Baptist Bible Institute passed through the Baptist offices Saturday on his way to Atlanta to make appeal to the Home Board in Atlanta for help in the mission field in Southern Louisiana. A little over a year ago he began a mission at Jeannerette, La. They had a dozen or so to start with. Now they have 200 members and fifty awaiting baptism. With the help of other students ten mission stations have recently been opened in this territory. The work is outgrowing their ability to meet the needs, as the field enlarges. Much of the work is done by volunteer, unpaid helpers, and the Lord is blessing them marvelously.

One of the worst and most dangerous exhibitions of fear on the part of officers either in the legislative or executive departments is the fear of Roman Catholic votes, or the desire to secure such votes at the sacrifice of principle. Roman Catholicism is the opposite of democracy. It has never favored democracy in a contest between democracy and despotism. They do some times make a great ado in America about their devotion to democracy, but in South America and all Latin states the Roman church has always favored the monarchical form of government as long as there was a chance for its continuance. They seek in underhanded ways to control the government wherever possible. Many weak politicians know this and are afraid of them. This was apparent to the initiated in introducing and supporting the amendment to the bill which provides free text books in Catholic schools. Many legislators were innocent victims of the Catholics. Some of them were the willing tools of the Roman Catholic church. This fear of Catholics reaches to the highest offices in the land.

Two of the books written by Editor L. L. Gwaltney of Alabama have been voted first choice by the book club of Southwestern Seminary.

Keep in mind that the Mississippi W. M. U. Convention meets in Calvary Baptist Church house, April 2-4. Visitors will be provided bed and breakfast.

John Temple Graves, junior, thinks President Roosevelt can have a third term if he wants it, but that it would be very unfortunate for Mr. Roosevelt and for the country, on account of the divisions which would ensue in congress.

Pastor J. W. Sturdivant reports that the Merigold Baptist Church has adopted the ministers retirement plan as a permanent part of their budget. There was not a dissenting vote.

Dr. Norman W. Cox has received from many Baptist Record readers letters of appreciation for his articles on Pastoral Problems. It will enable many of our laymen to realize the problems which our pastors face.

The Merigold Baptist Church will hold its revival the first week in April. Brother C. Z. Holland will preach and brother Joseph Allman of Newton will lead the singing. Brethren, pray for this meeting. In service—J. W. Sturdivant, P.

Biloxi First Church had a B. T. U. study course March 18-22. Adults studied "The Growing Christian," E. S. Flynt teacher. Young people studied "Investments in Christian Living," Mrs. F. J. Pates teacher. Intermediates studied "Training in Christian Service," Pastor G. C. Hodge teacher. Juniors studied "The Junior Manual," Mrs. G. C. Hodge teacher. There are 90 in the B.T.U.

Luther J. Holcomb, Nashville, Tenn., has closed a special series of services with the First Baptist Church, Muskogee, Oklahoma, Dr. A. N. Hall, pastor. There were 48 additions to the church, with thirty-six coming by baptism and twelve by letter. The meeting lasted only eight days. Dr. Hall is in his twenty-eighth year as pastor of this church.

Pastor Eli Callahan says that Buck Branch Church, Pearl River County is having a genuine awakening. The congregations are growing at morning and evening services, and the people are optimistic. Good spring weather has come at last and is helpful. The Baptist Record in every home is having a helpful influence. We are looking forward to a genuine revival in the early summer.

The bill which was passed by the lower house of the Mississippi legislature to "tax" slot machines, was introduced as a revenue measure. It was said by its advocates that it would bring in half a million dollars. Now some of those who voted for it are saying they did so in the hope of putting the slot machines out of business. How can you put them out of business and at the same time collect half a million dollars from them? Is this a case of simplicity or worse?

The Board of Supervisors of Rankin County have voted that no part of the fines collected from liquor law violators may hereafter be used for the purpose of suppressing the liquor traffic. Who's been monkeying with the supervisors? The present sheriff has made a good beginning in his fight against liquor sellers. And now it looks like the board of supervisors is tying his hands. Rankin County for several years had one of the worst stench holes in Mississippi. There's somebody over there who is a good friend of the liquor business.



## Sparks and Splinters

Southern Baptists are asked to pray for the special evangelistic crusade being made in China this year. Some of our leading pastors will be engaged in the campaign.

The Statewide Baptist Sunday School Conference of Georgia passed resolutions condemning the appointment of Myron C. Taylor as "the personal representative of the President with ambassadorial rank."

If the books in your church library have fulfilled their mission and are not now in active circulation, it might be a good thing to give them to some other church that has no library. Keep the books moving. They are like money, do no good unless they are kept in circulation.

Pastor C. E. McAnn had evangelist Otis Perry with him in a gracious meeting in Good Hope Church, Perry County, March 3-10. There were 35 additions, 25 of them by baptism. The baptizing was at Richton Church on Sunday night. The pastor says, "Brother Perry is sure a good preacher."

"Pascal and Sir Isaac Newton, two of the greatest minds that ever lived, declared that the marvelous accuracy of the Bible, proved beyond question its divine inspiration." And there are little two by fours today who are talking about the errors in the Bible.

Baylor University has now three buildings under construction, a \$200,000 dormitory for women, a \$200,000 student union building, and a \$30,000 athletic stadium. More than a million dollars have been expended in campus improvements in the eight years of President Nef's administration. Sixty seven former students of Baylor are now active missionaries on the foreign field, leading the list of Southern Baptist Colleges.

Sunday, May 12 is Mothers' Day. This is the day for special offerings for our Baptist Orphanage. There is needed \$10,000 to finish the J. E. Byrd Memorial Chapel being constructed on the orphanage grounds. It is the hope of the orphanage administration that this amount may be secured by Mothers' Day. We have never had a more efficient or beloved representative of our Baptist work in Mississippi than J. E. Byrd. He is not forgotten among us. We cannot more fittingly honor his memory than by building this chapel in his memory.

In response to the suggestion that something must be done to attract young people to our churches, Evangelist Hyman Appelman said at our State Evangelistic Conference that those who are introducing church entertainments ought to try the gospel preached in the power of the Holy Spirit. We are not surprised that some churches abandon the prayer meeting and the Sunday night service. They haven't got religion enough to warm a sick kitten. It is a shame that Baptist preachers and Baptist churches are surrendering to the world. No man and no church will lack for a crowd when they have been crucified with Christ and are filled with the Holy Ghost. Some so-called churches ought to give up any kind of meeting or get religion.

Dr. B. Locke Davis, pastor First Church, Springfield, Mo., had Prof. Chester Swor of Mississippi College in a week's young people's revival. It was conducted by the young people, but for the whole church. A service at seven in the morning was well attended. At night there was a full house and on Sunday standing room only. One of the most helpful features was a special service for young people at the close of the evening meetings. Here Prof. Swor presented in a simple, sensible, sympathetic manner the Christian answer to the many problems peculiar to young people. Attendance at this hour grew from 50 to 500. There was also a well attended service for parents Sunday afternoon. A winsome appeal was made for Christian living, and there were scores of reconsecrations. Prof. Swor spoke also to students at the High School and at Drury College. His next meeting was at Union University, Jackson, Tenn.

Otis Ashworth a recent student at the Baptist Bible Institute has been called to Van Cleave and was ordained at First Church, Gulfport, last week. The council consisted of H. T. Brookshire, L. D. Posey, P. S. Dodge, and E. S. Flynt.

The Baptist Standard says: "When the preachers and leading citizens take the lockjaw in any prohibition campaign it will go wet. When men and women speak out fearlessly it will go dry and if they continue courageous and outspoken the law will be enforced."

The Foreign Mission Board and the Home Mission Board each received \$2,000 as a legacy from Mrs. Lillie P. Sherrod, being handled by the trustees of the First Church, Richmond, Va. The Foreign Board uses its share for the erection of a church building in Dairen, China.

We give in another part of the paper an article entitled "Tommy Hogan" which is just one of many good chapters in a book by Melvin Trotter, "These Forty Years," published by Zondervan Pub. House. The book can be had of the Baptist Book Store for only 50c. We recently gave the price wrong.

We give on page 9 a report of what has so far been done by the Commission of Twenty appointed by the State Convention to report on the financial needs of our boards and institutions. There is no more important matter before us now. Read what the Commission says and see if you have any suggestion to make.

Evangelist Hyman Appelman has been in a meeting in Immanuel Church, Tulsa, Okla. In the first week there were 156 additions to the church, 105 of them on Sunday. Pastor Golden who went to Tulsa from Mississippi was present Sunday for the first time in two months and a half, due to critical illness.

One of the greatest enemies of righteousness is timidity, the spirit of fear. This is becoming more and more manifest in legislative bodies. This being election year, members of Congress are peculiarly susceptible to fear. When a bill comes up, the first question that seems to come into the mind of many congressmen is not whether the measure is good, or whether it is right, but what effect will it have on the election; whether or not it will get or lose votes for the candidate or the party. There is no way of making democracy a safe principle in government as long as men are afraid to vote for what is right regardless of its effect on the individual or the party.

The legislature needs courage and good sense. You may count on every sort of business protesting against having a tax imposed except the business that has no business being in business. They flock around the lobbies to prevent being taxed. But you haven't heard about the liquor business and the slot machines objecting to a tax. Why? For the one reason that they believe that a tax on them is a license to do business; and they regard this tax as their protection. And because every other line of business raises a protest, the weekneed will fall into the hands of the wicked and would put the state's stamp approval on things that destroy manhood and wreck the homes of our people. The devil is always offering you a price, just as he did to King Ahab who sold himself to do evil; and just as he offered to turn the world over to Jesus if He would only fall down and worship him.

The public press of the country recently carried the news that several hundred members of the Holy Redeemer parish (Roman Catholic) of Cleveland, Ohio, resisted the attempt of Archbishop Schrembs to install Monseigneur Floyd L. Begin as the parish priest. The next day the archbishop brought with him 60 policemen, some armed with tear gas bombs, and 100 uniformed Knights of St. John and of the Fourth Degree, Knights of Columbus. Youths in the crowd pelted the Knights with snowballs, whereupon Priest Begin raised his hand and pronounced the interdiction—a Catholic penalty denying the sacraments of the church to offenders, except that of extreme unction. All this show of force, pomp, and dominance in the name of the Saviour—what an unspeakable perversion of the true church of Jesus Christ!—Watchman-Examiner.

## A LEGISLATIVE OUTRAGE

Everybody knows that slot machines are a gambling device. They constitute one of the worst that the world knows about. They are outlawed by the state of Mississippi and by most states of the Union. They are generally referred to as "one armed bandits," because they are conscienceless robbers of little children, of imbeciles and profligate fools who do not know what to do with their money. They were the chief source of lawlessness and demoralization in what was known as the "Gold Coast," just across Pearl River from Jackson. They are an enemy of every honorable business and the companions and aids to every other form of lawlessness. It took the governor of the state with the national guard to destroy this business a short time ago in Rankin County. These are well known and indisputable facts.

Now in the face of all this the lower house of the legislature of Mississippi has passed a bill to "tax" slot machines. This is just another name for licensing them. The same deceptive phraseology is used by the federal government when it speaks of "taxing" liquor sales in Mississippi where the sale of liquor is forbidden by law. Nobody is deceived by any such abuse of language. Everybody knows it is a shield thrown about a business that is pernicious and illegal.

The members of the legislature of Mississippi must have known all this when they voted to tax slot machines. Evidently the minds of some of them were confused, but there were others who deliberately and with their eyes open devised a scheme for permitting a pernicious business to operate in open violation of the law. It is a thinly disguised exhibition of hypocrisy. We hope that those who have been made innocent victims of this device will recover from it before it is too late. It is a legalized form of graft of the same sort as a policeman engaged in when he protects vice that continues in spite of the law. It is legalized graft. It is the state's doing what ought to send any man to the penitentiary for doing. It is to lay the axe at the root of law and destroy the foundations of government.

Of course the cause of all this at this time is the confusion that has arisen in providing revenue for enlarged legislative appropriations. But this is to go into partnership with corruption and robbery in order to finance a state program. It is of a piece with legalizing liquor for the same purpose, and it is said was introduced to test out the legislature to see what chance a similar liquor measure would have.

The enemies of righteousness have hung about the legislature from the beginning looking for an opportunity to legalize what the laws of the state now condemn. We hope and believe the good people in the Mississippi legislature will see that this effort to support a worthy program with unrighteousness is rebuked.

We have been favored with copies of the history of First Church, Starkville by Dr. B. M. Walker, and of the past twenty years under the ministry of Dr. J. D. Ray. These are interesting and valuable documents and will be preserved in the Baptist Historical Collection.

Baptists are now appearing on the "Church of the Air" program over the Columbia Broadcasting System. Dr. Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D. C., will be the speaker at 10:00 o'clock on Sunday morning, March 31st, and Dr. W. F. Powell of Nashville, Tennessee will be the speaker at 10:00 o'clock on Sunday morning, May 12th. Announcements of other Baptist speakers will be made from time to time. Various other denominations furnish the program over C.B.S. at this same hour on other Sunday mornings.—S.F. Lowe, chairman Radio Com. So. Bap. Con.

There are in New York City one third as many people out of work as there are people of all sorts in Mississippi. It would be cheaper for the government to transport these people to farms in unoccupied areas and let them make a living on farms, than to feed them forever.



## THE CHRISTIAN'S SHIPS—SON-SHIP

Radio Talk by Dr. J. L. Boyd

Good morning, neighbors and friends.

We invite you in this week's devotionals to go with us on a cruise in the "Christian's Ships." There is one for each day, and we think there will be room for every one who desires to accompany us. The ships are named to express the Christian's relationships, such as Son-Ship, Heir-Ship, Fellow-Ship, Disciple-Ship and Steward-Ship.

This morning we take Son-Ship, and for our scriptures we read John 1:11-13; Rom. 8:14-16; Gal. 3:22-28; Gal. 4:4-7, and Eph. 2:1-5.

Turning, now, to our scripture references, Gal. 3:22, we find that men, by nature, that is, by physical birth and inclinations, are children of wrath, having been conceived in sin. We read: "But the scripture hath concluded all under sin, that the promise of faith of Jesus Christ might be given to them that believe." Further in Eph. 2:3, "Among whom also we (that is, the Jews with whom Paul identified himself) had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." (Others here refers to the Gentiles—all other peoples apart from the Jewish race.)

So, beloved, being unregenerate in the natural state, all members of the human family become the sons, or children of God through,

**I. The Power of Regeneration.** This power is beyond and above us, working within him, bringing about his salvation through the new birth. Hence, men become new creatures in Christ Jesus, saved by grace through faith, and that of themselves; it is the gift of God, not of works, lest any man should boast; but are created in Christ Jesus unto, that is, for the purpose of good works. This re-generation, or new birth, however, is predicted or based on repentance and faith on the part of the individual. In repentance and faith, man's part, the soul is active; whereas, in regeneration, God's part the soul is passive, being acted upon, by the Holy Spirit of God. Until one becomes repentant toward God for sin and exercises a vital and genuine faith in Jesus Christ as Saviour, one cannot lay claim to son-ship in the household of faith. "They that received Him, to them gave he power (or authority or the right) to be called the children of God, even to them that believe on His name" (Jno. 1:12).

This right to claim the privilege of son-ship with God the Father, is not merited, but conferred by the loving heavenly Father who "So loved the world (and all the world, both Jew and Gentile) that he gave His only begotten Son that whosoever believeth on him should not perish, but have everlasting life" (Jno. 3:16). As the great gospel song expresses it:

Could my tears forever flow;  
Could my zeal no languor know;  
These for sin could not atone;  
Thou must save, and Thou alone;  
In my hand no price I bring;  
Simply to Thy cross I cling."

Therefore, son-ship in the spiritual household of God is attained by the power of Regeneration. One is inducted into the spiritual family through a new birth, wrought out in the human heart by the Holy Spirit, and takes place upon genuine repentance and saving faith on the part of the individual.

Men attain this privilege of son-ship, in the second place, through the Means of Election. That is, through the means chosen of God by which men are saved. With his foreknowledge God foresaw from the beginning to the end of time, choosing the means of man's salvation, and elected from before the foundation of the world them that should and would be saved.

The doctrine of election is difficult to comprehend. Simply stated, it means choice; and God, being able to foresee and foreknow all things from the beginning, could and did, according to scripture, choose those who would in time, embrace the means elected by God for their re-

demption. Remember, he chose the means of men's salvation and, having full knowledge of every person's response to those means, God deliberately and wisely chose in the beginning those persons who, in time, embrace the means of salvation. Election is not difficult, nor unreasonable, nor unthinkable from God's standpoint. It is the reasonable thing for Him to do. Because we cannot understand it, we must not discredit it.

Some one has attempted to simplify the doctrine of election as follows: "Election is God's determination that the sufferings of Christ his Son should not be in vain. All men shall not be lost; some shall be led to accept Christ; and that to this end shall special influence be given." Influences such as prayer, preaching of the gospel, godly lives of Christians, special providences, etc. The difficulty of our understanding this doctrine is the temptation of regarding it as a one-sided affair. God does not induct men into the spiritual family of God without their knowledge or consent. Man must make choice, also; embrace the means, and willingly forsake all for the privilege of son-ship in the household of faith.

For example, two young people elope to get married, each forsaking all for the other. But, assuredly, an elopement is not an abduction. The young man may slip the young woman away from her home and parental control, but not without her consent. In fact, she has as much choice in the affair as her suitor. Election is a mutual affair. Crudely did the old Negro state it, thus, "De Lord has voted fer ye; de devil has voted agin ye; and your vote decides de election." Man, being finite, chooses in time; while God, being infinite, chooses in eternity, before the world began. This is election as taught in the Bible, and through this means man may lay claim to the privilege of son-ship with the Father.

Members of the human race are inducted into the spiritual family of God through

**III. The Legal Act of Adoption.** God is not one to do things partially. He carries to perfection and completion this matter of one's privilege of son-ship in the kingdom of God. Having been born by the power of regeneration into the spiritual family of God, one is legally adopted into the family group to enjoy all the blessed privileges guaranteed thereby.

Repentance toward God for sin and faith in Christ Jesus as Saviour and Redeemer brings the sinner into favor with God, whereupon God justifies and declares him free from the penalty of sin. Where sin abounded and held the sinner under condemnation, in chains, as it were, grace now abounds and cancels the penalty of sin, securing a free pardon for the transgressor, in view of his having accepted the sinner's only substitute for sin, Jesus Christ the righteous. "For Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13). Redeemed means "bought back," paying a purchase price. In this case, the life of the Son of God, the guiltless for the guilty, on Calvary's cross, as of a lamb without spot or blemish or wrinkle. "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4). That is, He paid the penalty for the broken law, met all the requirements of a just and holy God, which, when accepted by the sinner, secures his release and cancels the debt. The debt for sin, according to the scriptures, is spiritual death—eternal separation from God. Christ took this upon himself for the sinner, and upon the sinner's acceptance of Him as Saviour and Redeemer, God forgives and justifies, declares the soul to be free from the penalty of sin, and he is not to be called in question or brought into condemnation any more.

This is a legal act, as that of a judge of the civil courts, or a governor signing one's pardon who has been justly convicted, or has not served out his full term for infraction of the law. When one is thus legally pardoned, he is declared to be guiltless, and not to suffer more for the violation of the law. Just so, when God justifies the sinner, the latter passes out from under the condemnation and penalty of death into the

glorious liberty of the children of God.

And further, a person may have this liberty—sweet and priceless as it is—and yet be in poverty, not having all the rights or benefits of the privilege of son-ship in the family circle, as others do. So, God does not stop with justifying the repentant sinner, but adopts him, a child of God, into the household of faith to enjoy all the privileges to which Jesus Christ, the only begotten Son, the elder brother, is entitled. This is, in scripture teaching, called the doctrine of Adoption. It is more than acquittal; it is approval. It is more than pardon; it is promotion. It is more than restoration to favor with an agrieved Creator; it is the crowning act of a forgiving God toward a contrite and repentant sinner, investing him with the right to claim a share of all the privileges of son-ship. It is the summum bonum of life, and yet is open to any and all. "Whosoever will, let him come and enter in."

How thankful we should be, beloved, for this great and exalted privilege of becoming the children of God, to enjoy all these blessed benefits. And how careful we should be, who lay claim to this coveted privilege of son-ship, to show forth the family likeness—being more godlike and Christ-like in all our relationships of life.

More like the Master I would ever be,  
More of his meekness, more humility;  
More zeal to labor, more courage to be true,  
More consecration for work he bids me do.

More like the Master, I would live and grow,  
More of his love to others I would show,  
More self denial, like his in Galilee,  
More like the Master I long to ever be.

May that be our aim and holy aspiration and daily ambition.

—BR—

### "THY KINGDOM COME"

(Matt. 6:10—Sermon Outline—J. H. Avery)

—O—

#### Introduction:

The Kingdom of God is composed of those who possess a certain kind of character. It can not, therefore, be an outward organization whose members are bound together by any such bonds as common ancestry, language, self-interest, or the occupancy of a common territory. The beatitudes of Matt. 5 forcibly set forth the spiritual qualifications for membership in the Kingdom. Humility, meekness, eager desire for righteousness, mercifulness, purity of heart, and peace-making are the conditions of participating in the Kingdom and the characteristics of its members.

"Thy will be done, as in heaven, so on earth," is an explanation and amplification of, "Thy Kingdom come." The Kingdom comes in proportion as God's will is done among men. The Kingdom is composed of all who obey that will. The perfect doing of God's will by men would bring the perfection of his kingdom on earth.

The Kingdom of God is a process of spiritual development, of incomparable value, and universal in its design and scope.

#### I. The Kingdom Grows and Develops

Jesus represents the Kingdom as a growing affair. Its coming is a long historical process. "The earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear." "So is the Kingdom of God."

##### 1. The extension of the Kingdom.

The parable of sower and the seed is designed to depict the reception with which his truth meets from various classes of hearers; that of the mustard seed describes the great results which flow from small beginnings.

2. The intensive development of the Kingdom or spiritual life in humanity. The parable of the leaven depicts the tendency of the Kingdom to permeate society.

#### II. The Incomparable Value of the Kingdom

1. Greatest sacrifice is justified in order to obtain the Kingdom. This is set forth in the parable of the treasure hid in the field and in that of the merchant seeking goodly pearls.

2. The parable of the tares and drag-net set forth the idea that the outward appearance of

(Continued on page 6)



# EDITORIALS

## LETTER TO THE EPHESIANS

It has already been said in discussing this letter that it is an epistle to the Gentiles, by the Apostle to the Gentiles. This will help us to understand the appropriateness of another thing in the Epistle, namely that it is in its purpose and essence an exposition of Christian Unity and an appeal to the recognition and preservation of this unity. A careful reading of the letter will make this manifest.

It does not need to be said that in Paul's day as in our day racial differences were marked, and racial antagonism and hatred were cultivated. There were people then as there are people now who made a business of arousing racial bitterness. Our age seems to have had a special revival of hate. Hence the study of this epistle is the more timely.

For this hatred all parties had their share of responsibility. John said, "Jews do not associate with Samaritans." The Jews thought the most offensive thing they could say about Jesus was to call him a "Samaritan." The Jews were more than once driven out of Rome, much as they have been driven recently from Berlin. The Jews so hated the Gentiles that they were infuriated when Paul told them in Jerusalem that the Lord commissioned him to the Gentiles.

This is the condition that the gospel confronted in the beginning and it is one of the major problems today. It was the mission of the gospel then, as it is now, to disseminate love among all men and to destroy hatred. This was the special mission of Paul who belonged to the most exclusive race and was of proud genealogy. This mission was not of his own choosing. It was imposed on him over his protest. It was to him a matter of revelation, and became a joyous passion. He had a great opportunity at Ephesus, and everywhere. To this cause, of unity of the races in Jesus, this epistle was largely directed.

In proof of this we give some quotations from the epistle. In the second chapter he alternates between the pronouns "you" and "we." And then putting them together he says, "God . . . made us alive together in Christ . . . and raised us up together, and made us to sit together." The together here applies to the relation of the two races together in Christ. He is talking about their relationship to one another in Christ, namely that they have identical experiences and identical position.

Beginning with verse eleven he contrasts the former condition of the Gentiles with what they now have in Christ. They are no longer outsiders, aliens, strangers. They occupy the same relationship to Christ that a Christian Jew does. They are made nigh in the blood of Christ, who made both one, brake down the middle wall of partition, abolished in his flesh the enmity, that he might create in himself of the two, one new man, that he might reconcile them both in one body unto God. For through him we both have our access in one Spirit unto the Father. Ye are fellow citizens with the saints, and of the household (family) of God. Notice how many times in this epistle he repeats the word together. It is one of the keywords of the epistle.

In his prayer in the third chapter he prays to the Father from whom all fatherhood is named; that they may be rooted and grounded in love, that they may apprehend with all saints. Only in such fellowship may they know the breadth and length and height and depth, and be filled into all the fulness of God.

The crowning statement of unity is in the fourth chapter. They are to give diligence to keep the unity of the Spirit. In the fourth, fifth and sixth versus he declares their sevenfold unity. In all the diversity of operation they are exhorted to recognize and honor the essential unity of believers in the body of Christ, until they all grow up in all things into him who is the head, even Christ.

The whole of the epistle can best be under-

stood if we recognize the anxiety of Paul that there be no violation of the oneness of the believers in the church at Ephesus, however bitter their former racial hatreds.

## —BR— SPIRIT OF FEAR

An old preacher writing once to a young preacher in whom he was greatly interested, said, "God gave us not a spirit of fear, but of power and love and discipline." This does not imply that a young preacher is more subject to fear than an old one. Probably all people get to be more cautious with the years. Nor does it mean that preachers are more apt to be fearful and timid than other people. We do not think they are; quite the contrary. But there can hardly be a doubt that cowardice in a preacher is apt to work havoc in religion more than in other members of the church. All of us, preachers and laymen alike are in need of courage and boldness in standing for the right.

We do not know of anything which is halting the progress of righteousness today quite so much as fear; timidity on the part, and in the heart, of religious leaders; afraid of giving offense, of being unpopular, of arousing opposition, of being called names; yes of losing one's job. The Lord's work cannot be trusted to the hands of men who are afraid. The questions that Jesus asked about John the Baptist had better be asked with caution today: those about "a reed shaken by the wind." There are some preachers who shake like they had an ague, and bend according to the direction of the wind. They are hardly strong enough to have an opinion, still less to express one. We do not mean that this characterizes the preachers of today; but it is a great pity that this "spirit of fear" should be found in any place of leadership. Gideon showed good sense place of leadership." Gideon showed good sense when he told all those with him who wanted to go home to skeddaddle. They are a weakness in any army.

Or better, let's do what we can to cure men of fear. And if you will look around the place where this "spirit of fear" is found you will find the cure, first chapter of Second Timothy. Timothy seems to have been none too courageous. He needed coaching. Paul tells him to stir up the gift of God which is in him through the laying on of hands. That is the gift of the Holy Spirit. He is the "Spirit of power and love and discipline." He is our helper; He supplies what we need. He makes us unashamed to stand on our feet and give a faithful witness. He it was who enabled Paul to go straight ahead when it meant going to jail, and kept his spirit undaunted in prison and suffering.

Righteousness waits on the martyr spirit. The kingdom of God is advanced only by men who are willing to suffer. Even Paul needed the help of his brethren to maintain this spirit. He says "Pray for me that I may open my mouth with boldness to proclaim the mystery of the gospel . . . that I may speak boldly as I ought to speak." Pray for our preachers.

When in 1898 the first reports came back of the American soldiers who were fighting in Cuba, there were many casualties among the junior officers. An old Confederate Colonel (a real colonel) said to us that means that the fighting is hard, and that the officers are standing boldly, and holding their men in line by a faithful example. And many paid for it with their lives. Why should we not be "good soldiers of Jesus Christ."

## —BR— PAUL FILLED WITH THE SPIRIT

It is profitable for us to study the reaction and conduct of different people who are "filled with the Spirit." In his first letter to the Corinthians Paul says, "Now there are diversities of gifts, but the same Spirit . . . To each one is given the manifestation of the Spirit to profit withal." God does not need to repeat himself. It is marvelous how the shapes of the clouds and the tints of the evening sky change from minute to minute. So marvelous is the variety in the results of the Spirit's working in God's people.

Paul became a Christian on his way to Damascus, probably within sight of the city. When Jesus was revealed to him, and, as he says, "in him," he made immediate surrender and asked what the Lord Jesus wished him to do. And when the Lord told him, he said he was not disobedient to the heavenly vision. He gave all needed evidence that he was a saved man. Later Ananias at God's direction went to see him, and said, "The Lord, even Jesus, sent me that thou mayest receive thy sight and be filled with the Holy Spirit." Here is another case where the Holy Spirit was "given to them that obey Him."

Here are several things worth learning. First is that a man who by his own statement was the chief of sinners, a blasphemer, a persecutor and militant foe of the Lord Jesus not only may be saved, but may be filled with the Spirit of God. There have been many cases since Paul. Our own generation can add some to this list. It is that the Lord means to show us that his hand is not short.

It is also evident that to do the will of God effectively we need more than an experience of grace in salvation, in forgiveness of sin, but also the special anointing of the Spirit of God for service.

This special infilling of the Holy Spirit may and in some cases does come early in the Christian life. It was three days after his conversion that Paul was filled with the Spirit. It is quite possible that others have had this experience at the time of their conversion.

In the case of Paul this special experience of the Holy Spirit was accompanied with the falling of the scales from his eyes and the restoration of sight. It was probably remembering this experience that Paul wrote to the Ephesians, 1:17, 18, That the God of our Lord Christ, the Father of glory, may give you a Spirit of wisdom and revelation in the knowledge of Him, having the eyes of your heart enlightened, etc.

But it is not enough to have our eyes open; the opening of our eyes is that we may see what there is to do, and may be strengthened with might to do it. God does not waste gifts on Christian people. He does not provide joy ready-made and rapture of soul that we may sit and sing our souls away in everlasting bliss. Paul went straight ahead with doing what God told him to do. He had said, "What shall I do Lord?" The Lord directed him to Damascus where it would be told him what to do. He was there told by Ananias what to do, and he lost no time in doing it. He was baptized immediately. He immediately identified himself with the disciples. There is no place for mavericks, for unbranded, unidentified disciples.

But baptism and church membership are not the only results of the working of the Spirit of God in us. It is said of Paul, that, "Straightway in the synagogue, he proclaimed Jesus, that He is the Son of God." And all that heard him were amazed. And Paul increased in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ. The only way your radiator can get warm or stay warm is to allow the heat to pass on through. Otherwise it is as cold as a wedge, no matter how hot your furnace and boiler are. A man who is filled with the Spirit will find an outlet through which he may pass on the grace and truth of Christ to others.

You may be sure that when the Holy Spirit transforms a disciple into a militant Christian, opposition is sure to appear. An indifferent and inactive religion will never awaken opposition; nor will it do any good. Paul set the woods afire wherever he went. The devil always knew when Paul arrived. A cold stove may stay in room without anybody finding it out. But one that is red hot will be discovered the minute you enter the door.

Paul wrote to the Thessalonians: "We told you beforehand that we are to suffer affliction." This seems an echo of what the Lord had said to Ananias the time of Paul's conversion: "I will show him how many things he must suffer for my name's sake."

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# EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge, Biloxi

Every Christian Should Know that He Is a Soldier of the Cross.

Some do not know this. They have not been told that when they united with the church they enlisted in the army of God (2 Tim. 2:3).

Enough people have voluntarily enlisted in the army of God to take this state and nation for God. They joined the church because they loved God and righteousness more than Satan and unrighteousness; because they were tired of sin and wanted to live a life of purity and usefulness; because they wanted to join hands and hearts with those who had set themselves to the task of dethroning Satan and extending God's kingdom, but in many places they are not even taking their communities for God. Some are idle. Some have become indifferent, and not a few have returned to their former lives of sin. Why? Why are they not good soldiers? Is it because they love sin more than righteousness? Or is it because when they volunteered themselves for service, no one employed them? Is it because no one told them what they, as soldiers of the cross, were expected to do? Is it because no one showed them how to put on the armor of God, and how to use the sword of the spirit, and how to fight for God? They may have been told what not to do, but were they told what to do?

When a man joins the U. S. Army he is not expected to be a good soldier. The officers take it for granted that he knows nothing about army life, and set themselves to training him. They teach him the details and the technique of warfare, and find where he is fitted to serve best. It is only after a long period of training that he is expected to be a good soldier.

In contrast to this, when one unites with a church and enlists in the army of God, the officers often take it for granted that he is already a good soldier and knows how a Christian should live, act and serve, so they teach him nothing. The new recruit may have a burning desire to serve, but he knows little or nothing about the principles of his Captain, the program of his church and denomination, of the Bible. If he is asked to do something he knows nothing about and says he can't do it, he is looked upon as a drone, when in reality he is not. He only needs someone to help him find his place in the army of God and show him how to serve.

Some say, Spiritual warfare is different from physical warfare. Indeed it is. In spiritual warfare the object is to save men, the equipment is the invisible armor of God, the enemy is the prince of the powers of the air and spiritual hosts of wickedness, and the battlefield is in the heart, life, and home and community of the soldier himself. Spiritual warfare calls for more heroism, self-control, self-denial and wisdom than physical warfare.

Every Christian should know the things which characterize a good soldier: He volunteers; wears the uniform and armor; trains for service; sacrifices himself and all he has, when necessary, for the cause, and if duty demands it he leaves his business, family and native land; he is alert; he endures; he is victorious, and when the battle is over he passes in review before his captain. He may have lost a limb, or he may be wrapped in bandages, but he takes pride in his sufferings and losses as he passes in review before his captain.

Every Christian should be a good soldier of the cross and have at least one scar received in service to show his Chaptain when the battle is over, but unless some get busy, they won't even have goose pimples to show.

Next Sunday Pastor Little will conduct a special service at Pinola Church in which he is anxious to have the whole membership of the church. At the evening service, at 7:30 Mr. James Fairchild B. S. U. director at Copiah-Lincoln Junior College, will make a special address to the young people.

# GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

## CARTHAGE

One of our most faithful pastors is Rev. P. D. Bragg of Carthage. Since becoming pastor there he has led the church from half to full time. And three times the church raised the pastor's salary. Sunday school superintendent M. D. Reagan is happy over the continued progress of the Sunday school. Classes have been added, departments organized, a census taken and study courses promoted. Wm. Hammond is B. T. U. director with five organizations. Mrs. W. C. Dear leads the W. M. U. and is doing a good job. In the last two years the W. M. U. has tripled in everything.

As evidence of the growing interest of the people several have recently voluntarily increased their pledges.

Pastor Bragg named the following things as accomplishments since Carthage adopted the EVERY FAMILY plan:

1. From half to full time.
2. Offerings doubled.
3. Pastor's salary raised three times.

Leake County has subscribers as follows: Lena 9, R.F.D. Lena 1, WALNUT GROVE 83, R.F.D. Walnut Grove 1, TUSCOLA 30, MIDWAY 9, Marshall 1, New Zion 1, CARTHAGE 65, R.F.D. Carthage 1, Dossville 2, Standing Pine 1, Rocky Point 1, Oak Grove 9, FREENEY 49, MARS HILL 17, Bolatusha 1.

## WHEN DO PREACHERS PREACH

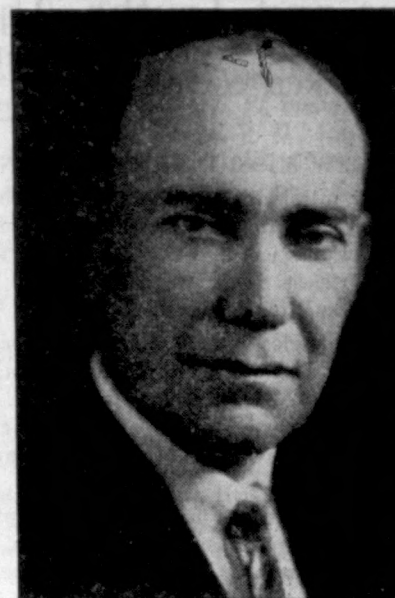
By E. S. Flynt

This subject was inspired through a study of the book in our Sunday School Study Course, "When Do Teachers Teach."

When I began to study my subject, I soon began to ask myself these questions: Do all preachers really preach? If all do not really preach, about what percent of the whole do not preach? We have no way of knowing. No figures have been given or can be obtained which give the number. But if all do not really preach all the time and some do not preach some of the time, what is it that enters in to cause one to miss the main track?

Unwillingness on the part of the individual himself to give himself over to the leadership of the Holy Spirit. We all know it is much easier to suggest to one he should follow the leadership of the Holy Spirit than it is for one to follow the Spirit's leading. Men are so human until it is hard to cast off the human element and give all of themselves to the leading of the Spirit. It is not possible for one to preach in the Scriptural sense, who does not follow the leading of the Holy Spirit.

The unscriptural living of some of the members of our churches and congregations, is another hinderance to true preaching. Since preachers are men, and are dependent, as many choose to say, upon a local church or congregation to whom they preach, for the sustenance of life, it will not do to offend those who hold the keys which unlock the reservoirs to food supplies without which one cannot live. Not only is this true with those who serve the weaker churches and fields, but it is also true with those who serve our stronger churches as well as those who serve in denominational positions. Perhaps there is not a calling or profession to which men give themselves, which requires as brave workmen as does the call to be a preacher of the Word. It seems to me that if ever the world needed preachers like John the Baptist, they are needed today. What would John the Baptist say if he should go (Continued on page 9)



REV. J. A. BARNHILL  
Pastor Main Street Baptist Church  
Hattiesburg, Miss.

## BARNHILL APPROVES EF PLAN

The Baptist Record has been coming to the homes of the members of the Main Street Baptist Church for only one month. That is too short a time to work any great changes or produce great results. Already a number of our people have expressed their joy in receiving the Record. I believe there are visible results manifesting themselves in attendance upon all our services, in increased contributions and in a quickened interest in all phases of our work. It is true that the Record started into our homes just as we were getting our Loyalty Campaign under way, yet we believe that the Record has made a very definite contribution.

There are twelve reasons why we believe the Record should be placed in the home of every Baptist family of every church in Mississippi.

1. It is good reading, good literature.
2. It will make Baptists more intelligent about their work.
3. It will inspire to better Christian living.
4. It will serve as an enlistment agent
5. It will indoctrinate our people.
6. It will work for unity among Mississippi Baptists.
7. It is the most and best literature than can be provided at such low cost.
8. It will lay upon the hearts of all our people the needs of the great Kingdom causes.
9. It will reach more lives in any church, each week, with a message of gospel truth, than any pastor can reach.
10. It will be invaluable as an evangelistic tract in the homes where there are unsaved members of the family.
11. It will serve as an off-set for much that is obscene, sin-laden and worldly that comes in through daily papers and other periodicals.
12. By "giving attention to reading" it, it will marvelously help one to grow in Grace and the knowledge of God.

Main Street has just passed the half-way mark in her Loyalty Crusade. The services Sunday were great. The reaches of it are without measure. It continues to grow in its influence and power. As we enter upon the last half of this campaign, we call upon all our people for 100% co-operation, which means 100% attendance upon all the services. This done, and many other good things will accompany and follow.

We recommend the Every Family Plan for putting the Baptist Record into the homes of Mississippi Baptists to every church that does not have it.

J. A. Barnhill, Pastor,  
Main Street Baptist Church.

Dr. W. A. Hewitt will have Rev. R. L. Brown with him at First Church, Jackson, for a Bible Conference, beginning March 26 and running eight days.



# News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

## FOUR NEW MISSIONARIES APPOINTED

Four new missionaries, including two for work among the Mexicans in Texas, one for Spanish work in New Mexico, and the fourth for work in the New Orleans field, were appointed by the Home Mission Board March 7.

New missionaries named upon the recommendation of Dr. J. W. Beagle, field secretary, are Rev. Victor Orta, Elgin, Texas, Rev. G. C. Valendez, Austin, Texas, Mrs. Wollforth, New Orleans, La., and Rev. and Mrs. P. G. Carranza, Deming, N. M.

A continued increase in mission receipts was shown in the report of Dr. J. B. Lawrence, executive secretary-treasurer. The offerings for Home Missions in January and February, he said, were \$54,602.63, an increase of \$2,318.47 over the same months last year.

"Profound gratitude" for the work of Dr. Roland Q. Leavell, superintendent of evangelism, in a recent revival in Tampa, was expressed in communication to the Board from the pastors of the Florida city.

"Many were won to Christ, and many members of the churches publicly reconsecrated their lives and renewed their pledges of service to Christ," said the pastors in a letter signed by George H. Crutcher, Adiel J. Moncrief, Jr., and J. Earl Lewis.

Twelve Tampa churches cooperated in this campaign which closed March 3. The following Sunday, March 10, Dr. Leavell began a similar campaign in St. Louis, in which forty white churches and a number of Negro churches cooperated.

## MISSION BOOKS HAVE WIDE SALE

The largest winter sale of Home Mission study books in many years is indicative of increased widespread interest in Missions in the homeland, according to Dr. J. B. Lawrence.

Topping the list has been the distribution of "Give Ye Them to Eat," preparatory study book for the March Week of Prayer, written by Mrs. B. A. Copass. Three printings totaling 50,000 copies were necessary to meet the great demand for this unusual study of the fields and activities of Home Missions today.

Two other new volumes, *The Stranger Within Our Gates* by J. F. Plainfield, and *Stewardship Applied in Missions* by J. B. Lawrence, have had large introductory sales.

## HOME BOARD MAGAZINE PAYS OWN WAY, AUDIT REVEALS

Extensive distribution of readable Home Mission news at no production cost to the Home Mission Board is revealed in the report from the recent audit.

Circulation in twelve months of 395,700 copies of *Southern Baptist Home Missions*, 65,384 books, and multiplied thousands of tracts was accomplished, the audit reveals, without any cost to mission funds.

Revenue from the sale of books, subscriptions to the magazine, and advertising in the magazine fully met the manufacturing costs of this great bulk of printed matter and left a surplus at the end of the year of \$109.81.

It is a significant accomplishment, Dr. J. B. Lawrence points out, when a southwide agency with an annual mission budget of a half million dollars can carry on a persistent publicity campaign through eighteen states without incurring any expense for the printing and mailing of its great volume of literature.

Circulation of *Southern Baptist Home Missions* continues to increase at about 1,000 new subscriptions a month, present circulation being 38,000, this large list of interested readers being reached each month without any cost to the Board's mission funds.

## CUBAN BAPTISTS PRESENT LEADER WITH MEDAL

Cuban Baptists, celebrating the thirty-fifth anniversary of Dr. W. N. McCall's arrival in Cuba, honored the great mission leader in a special service in the Havana Temple, February 15.

"In typical Cuban style," writes Miss Ruth Goodin, Home Board missionary in Havana, "we had a long program of music and speeches."

The Havana church presented Dr. McCall with a gold medal with a palm branch and Cuban flag on the front and an inscription on the back.

In the three speeches of the evening the highlights of the past thirty-five years were mentioned and the marvelous work Dr. McCall has wrought in these years was emphasized.

## NEWLY ORGANIZED CHURCH PREPARES TO BUILD

Plans are now being made for the erection of a church building for the new Spanish church which has been organized about forty miles east of Albuquerque, N. M., in the mountains, under the leadership of Rev. Joe R. Madrid. Brother Madrid has been a missionary with the Home Board for only a few months.

An acre of land was donated by local members and the members of the church are going to furnish the labor for erecting the building.

## CHILD PROVIDES ACCESS TO INDIFFERENT MOTHER

A Catholic mother who has been visited many times by Miss Amelia Diaz, missionary to the Mexicans in San Antonio, Texas, has always been indifferent to the Christian religion.

"This mother has a girl in our school," writes Miss Diaz, "and the girl is learning Bible stories every day. She has told her mother all the good things she does and learns in the school."

Upon a more recent visit, the missionary states that the mother was more receptive, admitting that she was glad to have her girl in the Christian school.

The missionary is prayerful that through the child she may yet reach the mother.

## CHEROKEE WOMAN PROFESSES NEED FOR CHRIST

After a recently Sunday night service in the church at Cherokee, N. C., served by Rev. W. H. Fitzgerald, missionary to the Indians there, a middle-aged full-blood Cherokee woman arose and gave a testimony.

"I wish to make a confession," she said. "I stopped going to church and said I could live as well out of my church as in it. I have sinned. I need the help and prayers of God's people. I wish to straighten out my membership in that church and be received into fellowship here."

The missionary states that of course the church received her under watchcare.

President M. P. L. Berry of Hillman College had the students a few days ago to write down for him the influences which brought them to Hillman. The first in number were the students already in Hillman. Then above all other means of contact was the Baptist Record. Well, that is what a Baptist paper is for, to direct our people to the best things in life.

You have heard of sound doctrine. May be you read something about it in the Bible. It's there. Turn to Titus and read 1:9 and 2:1. You will find that in this same epistle Paul uses the phrase to indicate both the fundamental teachings of the Christian religion and the practice of it. You can't separate these things in fact. In the first reference above sound doctrine is contrasted with false teaching. In the other it is identified with right living: "that aged men be temperate, grave, soberminded, etc." Take a few minutes off and read it.

## Pastoral Problems

By Norman W. Cox

### "Getting People To Say Yes"

During the course of a year every pastor, even those who minister to a small church, have upon them the necessity of getting a great many people to say "Yes," who by nature, disposition and situation are inclined to say "No." This applies to those whom we are seeking to win to Christ, those who are backslidden whom we want to bring back into the way of the Lord, and those whom we want to accept responsibility in the work of the church and to give their money to causes.

Each of us needs to be skilled in the art of getting people to say "Yes."

When I was in the seminary Dr. Gardner, our professor of homiletics, laid down this very sound psychology that has been of very great value to me throughout the years. He stated it thusly: "Be careful when you want people to do things to give them your argument and plea in a way that will not set going in their minds a trend of opposing thoughts or suggestions."

If we would get people to say "Yes" we must plead our case in a way that will appeal to them and will not awaken reasons that will prevent their doing what we want them to do.

Dale Carnegie's book, "How To Make Friends and Influence People," has thoroughly stated for us the proper procedure.

Many times I have had the privilege of getting people to do great things that they positively had made up their mind not to do. Ours is a task, in such instances, to get them to see that it is desirable and necessary that they do what they do not want to do, and like it. It can be done.

We need to bear in mind that there are within the human spirit in all too many instances barriers which sin, laziness, preoccupation, difficulties, stinginess and other spawn of Satan which must be overcome.

The Lord has put each of us in a position where we are to be salesmen of the will and pay of Christ, and we should zealously seek to get people to say "Yes" to His will.

### "THY KINGDOM COME"

(Continued from page 3)

belonging to the Kingdom will be assumed by some who are not genuine members of it. There will be counterfeit Christians whom God alone can distinguish from the true.

3. The Kingdom encounters constant hindrance and embarrassment arising from the insusceptibility and wickedness with which it constantly meets, and is compelled to contend.

III. The Kingdom is Universal in its Design and Scope

1. It is for everyone who fulfills the conditions of repentance and obedient faith. Christ came to save the lost. Whosoever will may be saved. Souls are born into the Kingdom of God.

2. The Kingdom is spiritual and divine; therefore, not only past and present, but future also.

(1) "The Kingdom of God is among you," Luke 17:21, and "The Kingdom of God is come upon you," Matthew 12:28, are cases where Jesus spoke of the Kingdom as a present reality.

(2) "And they shall come from the east, and the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13:29. This passage indicates that Jesus had in mind the consummation of the Kingdom in heaven. Also, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God." Mark 14:25.

The Finnish soldiers who have put up as brave a fight as any army ever did are all tetotalers, not one of them drinking any alcoholic liquor.



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship \* Serve \* Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

## I

After a revival service at Clinton we lingered speaking to the people. Then, we followed others to the gym to see a basketball game. We had intended taking our boy to most all the games, but these Mississippi Baptists have been keeping us busy and we had not been "in town" to see a one. This was the last, and between Mississippi College and Millsaps.

As we walked in, the score stood 4-3 in favor of the Choctaws. Before we were settled a goal was made which we thought was in favor of the Choctaws, so we started cheering. A member of the family grabbed at us. Students laughed at us. We had cheered Millsaps as they made a goal.

We have not one thing against Millsaps or Coach Van Hook. He is our personal friend. It is just unfortunate he is not a Choctaw.

The little cheering we did made us feel maybe we helped keep the Choctaws behind for the next few minutes, even after "we got right."

Finally, they came from behind and won that last game of the regular season by one point.

Moral: A fellow is just supposed to stand by his own colors. We will cheer a hero among the opposition in a ball game. But in this matter of sin and salvation, life and death, heaven and hell, God and the devil, we do not want to be cheering on the wrong side.

Do you applaud when the church succeeds or when it loses a battle?

Do you applaud when the mission program succeeds or when it weakens?

Do you boost those who fight the fight of faith?

## II

John 12:1-50. Note verses 3-8, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

Then said one of his disciples, Judas Iscariot, Simon's son which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

For the poor always ye have with you; but me ye have not always." John the beloved disciple records the question of Judas Iscariot. John records the observation made under the leading of the Spirit, "This he said, not that he cared for the poor."

"Why this waste" of money in the local church in preaching the gospel, teaching the Word, training the membership, winning the lost, cultivating a missionary spirit? Not that they care for

! What do they care for?

"Why this waste" in State Missions in preaching the gospel along the highways, in school-houses, in arbors, in cities, in towns, in villages, in rural sections?

"Why this waste" in State Missions in giving the gospel to the Indians and Negroes in our midst?

"Why this waste" in State Missions in giving the gospel to college students?

"Why this waste" in caring for the fatherless, the motherless and the sick?

"Why this waste" in helping the young minister?

"Why this waste" in helping the aged minister?

"Why this waste" in Home Missions through 395 missionaries in giving the gospel to the Negro, the gospel to the Chinese, the Indian, Spanish speaking peoples, soldiers and seamen and others.

"Why this waste" in Home Missions in promoting the greatest evangelistic movement we have known in our generation—a movement leading more people to Christ than we ever led before?

"Why this waste" in Foreign Missions through 437 missionaries, 1,000 ordained natives and 2,000 unordained natives presenting the gospel to idolaters and heathen who sat in darkness?

"Why this waste" in our Foreign Missions when they baptized only 16,000+ souls last year—what do 16,000+ souls amount to?

"Why this waste?"

Echo—Judas Iscariot "Why this waste." Speak on, Judas Iscariot, the devil likes your language and your spirit.

God Almighty and God's mighty army will march on preaching the mighty Christ gospel around the world.

## III

Mississippi Baptists are definitely in the Mission business. In February alone we sent \$10,981.64 to Causes beyond Mississippi.

Southern Baptists are definitely in the mission business. In February 1940 alone, Southern Baptists gave \$140,344.60 to Causes beyond the several states. Do you remember the snow, ice, colds, flu? Up to March 1st, this year Southern Baptists gave \$437,112.05 to all Causes beyond the states and of this amount \$294,490.17 went to Foreign Missions.

## IV

Once at the age of 6 years, we recall the woods near Laurel catching fire. Homes, fences and other properties were threatened. The countryside turned out to stop that fire.

The 6 year old boy wandered down a path in the midst of the smoke, fire and fire fighters. Coming back up that path, at the edge of the fire area, a path had been used to stop the fire. The boy recalls now how he lighted some grass and dropped it on the other side of that path.

A fire fighter saw him, yelled at him, and came running to put out the fire. Later a parent warmed up the subject.

Forces of Christ are today trying to stop the fires of sin that great areas of it may come under subjection to Christ as many are led to Him.

Let none on the inside help spread the fires.

Let no one on the inside encourage or aid the enemy.

Let no one sound a note of disloyalty.

"O hear, ye brave, the sound that moves the earth around,

'Tis loyalty, loyalty, loyalty to Christ;

Arise to dare and do, Ring out the watchword true,

Of loyalty, loyalty, Yes, loyalty to Christ.

"On to victory! On to victory! Cries our great Commander; 'On!'

We'll move at His command, We'll soon possess the land,

Thro' loyalty, loyalty, Yes, loyalty to Christ."

## —BR—

## THE GRANDEUR THAT IS GOD

### —O—

Jehovah is magnificent!

In him all good attains infinity,

Immune to touch of mutability,

And evermore he is preeminent.

With holiness his throne is eloquent;

It rules the universe by his decree,

And every tongue acclaim his majesty

For truly he is the Omnipotent.

His mercy makes his scepter glorious

With splendors flaming gems could not adorn,

And all creation hails his grand regime.

His love of charm makes his works marvelous

Having enchanting beauties heaven-born

With dazzling grandeur in the faintest gleam.

—Wm. J. Robinson.

Kansas City, Mo.

The following is a list of pastors who have completed applications for participation in the Mississippi Baptist Ministers Retirement plan, applications filed up to March 14, 1940.

Allen, W. S., Andrews, S. P., Beaty, W. O., Bell, W. A., Boyd, J. L., Bragg, P. D., Brantley, J. F., Britt, F. M., Callahan, E. R., Chastain, Judson, Cobb, L. B., Cook, J. M., Cooper, S. B., Corder, R. K., Cox, E. K., Culpepper, J. P., Day, W. L., Edmonds, N. A., Engell, A. T., Estes, O. P., Ezell, W. L., Fleming, T. M., Gates, L. G., Gay, G. H., Gill, W. A., Green, T. W., Greene, W. E., Green, L. E.

Hamlet, C. B., Hewitt, W. A., Hewlett, J. R. G., Hilbun, B. B., Hogan, D. A., Holcomb, W. L., Howse, W. L., Jones, M. H., Jones, R. R., Jones, C. C., Jordan, H. D., King, H. M., Kyzar, W. W., Landrum, W. S., Lane, J. H., Linton, A. J., McCullough, B. A., Martin, H. L., Metts, I. F., Middleton, J. W., Mobberly, E. T., Morris, R. A., Patterson, M. O., Olander, C. J., Pearson, R. D., Pennebaker, J. H., Phillips, B. E.

Porter, R. W., Posey, L. D., Price, H. B., Purser, F. M., Ray, J. D., Quin, J. B., Siler, J. W. T., Smith, B. Frank., Smith, F. E., Smith, J. A., Talkington, T. W., Thomas, C. S., Vaughn, B. S., Walker, J. M., Wallace, R. L., Webb, C. A., Wiley, G. E., Wilkinson, S. A., Williams, Owen, Whitfield, Theo., White, Geo. P., Yarborough, W. F., Young, T. W., Smith J. B.

Please write us if omissions occur. We take it that all these and other applicants are cooperating Mississippi Baptist pastors and churches.

—BR—

AMEN, NORMAN W. COX

By W. A. Sullivan

—O—

In the Baptist Record, March 7, 1940, writing on the topic "Organizational Strangulation," Dr. Norman W. Cox hits a nail squarely on the head and drives it all the way down. Indeed "many of us pastors are blue in the face and our eyes are protruding because we are suffering from organizational strangulation, etc." If you have not read it, by all means do so. This brief article entitles Dr. Cox to a place in the hall of fame among the immortals.

How many more organizations are we in for? The imagination of some of the organizers seems all but infinite. Perennially some brother, or some agency, comes through with a new organization which one is assured will solve all the perplexing difficulties of the churches and hasten the coming of the "millennium." The pastor is expected to perfect the new organization in his church, "turn on the heat," and see that the new organization functions. If he does not do so, he may be informed that "the pastor is the key to the situation." His church does not measure up to standard. He is in danger of becoming a back number.

At the beginning of this year, one pastor indulged in a three-fold resolution: (1) to pray more this year than he did last, (2) to preach better sermons than he ever preached before, and (3) to give more personal attention to soul-winning, and to encouraging the faint-hearted than he ever gave before. May God help him to persevere in that resolve, "organizational strangulation" to the contrary notwithstanding.

—BR—

Rev. J. V. Tinnin has resigned as pastor of Balboa Heights Baptist Church in the Panama Canal Zone after eight years of service there, and is at present in Shreveport, La.

Shady Grove, Lincoln County: We were happy when we completed our goals for 1939. The goals were set by the church as definite ends toward which to strive. We will set other goals for 1940. Sunday morning, December 25, the pastor preached on "Cooperation in Soul-Winning." He gave the invitation for those who would go with him into the highways and hedges to win to Christ. Several surrendered to the task. The afternoon's work resulted in three attending the evening services who had not been coming. This soul winning work will continue as others join in the work. This is the only way to reach those who won't come to the church.—H. B. Speights, Pastor.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## W. M. U. CONVENTION, APRIL 2-4

### IMPORTANT

The churches in Jackson are eager to furnish a bed and breakfast for all who attend the W. M. U. Convention at Calvary Baptist Church April 2-4 and who will remain overnight.

I am sure you will want to be thoughtful enough to send your names to the Chairman of the Homes Committee, Mrs. D. Holland, 2245 Robinson St., Jackson, Miss.

### WELCOME TO CALVARY CHURCH, JACKSON

The members of Calvary Baptist Church, together with the other six Baptist churches of Jackson, join the members of the W. M. U. in extending an invitation to delegates and visitors to attend the W. M. U. Convention to be held with Calvary Baptist Church, 1300 West Capitol St., on April 2-4. You are welcome for the work which you are doing and the Christ which you represent.

May the fellowship of these days be permeated by the love of Christ, as with one mind and in one accord we shall seek to magnify His name. We who are laborers together with God, and with you, seeking through this missionary organization to carry out Christ's command to GO AND TELL, pray earnestly for God's blessing upon the proceedings of this session of the Convention, the officers and every one who shall attend.

We rejoice that you, His hand maidens, are coming to our city, our homes, and to our church. Welcome.—Mrs. A. K. Godbold, Pub. Chm.

### W. M. U. CONVENTION PROGRAM, APRIL 2-4

Calvary Baptist Church, Jackson, Miss.

Theme: Firm Foundations—Far Horizons.

Tuesday Evening 7:30

Call to Worship

Hymn—How Firm A Foundation

Prayer

Devotional Period—Rev. D. A. McCall

Special Music

Greetings

Response

Organization

Appointment of Committees

Hymn

Announcements

Offering—For Missionary Magazines

Special Music

Message—Mrs. F. W. Armstrong, Southern Union President

Special Music

Message—Dr. P. I. Lipsey

Benediction

Wednesday Morning

9:30—Call to Worship

Hymn

Devotional Period—Mrs. C. D. Creasman

Prayer

Prayer

Recognition of Visitors

Election of Nominating Committee

Lifting Horizons—Miss Fannie Traylor, Miss Edwina Robinson, District Chairmen.

Values and Vision—President's Message

Special Music

Message—Mrs. F. W. Armstrong

Benediction

Wednesday Afternoon

1:45—Call to Worship

Hymn

### Prayer

Reading of Minutes

Training School—Mrs. J. L. Johnson

Precious Stones—Mrs. D. M. Nelson

Steadfast and Abounding—Mrs. A. L. Goodrich

Special Music

Knowledge Increaseth Strength—Mrs. W. A. Bell

A Sure Foundation—Rev. Paul Bell

Victory Through Christ—Mrs. S. E. Ayers

In Memoriam

Benediction

Pilgrimage to Orphanage

Wednesday Evening

Young People's Session

Thursday Morning

9:30—Call to Worship

Hymn

Devotional Period—Mrs. C. D. Creasman

Reading of Minutes

Orphanage—Mrs. W. G. Mize

Hospital—Mrs. Karenza Gilfoy

Scholarship—Mrs. A. J. Aven

Reports of Committees: Registration, Resolutions, Courtesy, Nominating.

Missionary Messages—Rev. Paul Bell, Mrs. S. E. Ayers

Consecration—Mrs. C. D. Creasman

Adjournment

### 1939 LOTTIE MOON CHRISTMAS OFFERING

Reported by States

Alabama	\$ 13,035.12	Mississippi	15,210.85
Arizona	429.32	Missouri	13,522.82
Arkansas	9,006.88	N. Mexico	1,743.01
D. C.	1,069.58	N. Carolina	38,146.64
Florida	9,038.08	Oklahoma	12,560.26
Georgia	21,631.19	S. Carolina	19,857.50
Illinois	3,169.38	Tennessee	21,645.61
Kentucky	11,777.25	Texas	35,000.00
Louisiana	8,834.33	Virginia	20,000.00
Maryland	2,454.97	Total	\$258,133.79

This is the record of Lottie Moon Offering by states through February 14. Since that time Mississippi has gone to more than \$16,000.00.

### ANNUAL MESSAGE TO FORMER B. M. C. STUDENTS AND FRIENDS

Latest news from Mrs. Graves, in Mobile, says she has had a slight attack of flu but seems about well of it and to be regaining her usual strength.

Miss Dodson, our Mo Kwong superintendent-treasurer, has been quite ill, in hospital in Hong Kong, and had orders from her physician to remain in bed for another month after leaving the hospital.

Her burdens are very heavy, with the responsibility for Mo Kwong Home added to her "full-time work"—as Principal of Pooi In Bible Training School, which is refugeeing in Hong Kong. Of course it is very uncertain as to when they can all go back to Canton. She asks our earnest prayers for her and all her work.

Just as Miss Dodson's school was opening in early September—such a very busy time—she had three letters all the same day, one from the Mo Kwong Matron, one from the landlady, and from Mrs. Galloway (Missionary at Macao) saying for her to come over at once. The landlady said she must have the house back. Miss Dodson was compelled to postpone this trip for a week and then

the best that could be done was to agree to pay \$10.00 more per month for rent for the next 12 months, to hold the house at all. Houses are very hard to get—so many refugees there—and especially houses large enough for so large a group as our "Mo Kwong family."

You will be interested in the following description of the way a day is spent in Mo Kwong Home, as written by the knitting teacher, Janet Fung, in her own words:

"The girls in here are very good now, they know they must knit and help Mo Kwong to get some money, so they going to knit day and night now. Every day they get up at six o'clock and Janet teach the little girls to study, the big girls wash their clothes and get water, and sweep the floor, or clean the dust. Half past eight we have meeting, nine o'clock we have food, 10 o'clock we all sit together in one room to knit, till 3 o'clock they go to sing (Miss Bryan teach them), half past five they come back to have food and wash and have meeting then we all begin to knit till 10 o'clock then we go to bed. Every one are very glad, when we work we sing and laugh and talk. We are very glad now, it is very easy to pass a day. I think you will be glad to hear all these things."

The higher rent, and continuing war-time prices on everything, make it needful that we continue faithful in our support of the Home. And most surely do we need a larger number of helpers for we did not reach our goal last year, having a deficit of \$1182.10. Shall we lower our goal? Surely not, when the need is so great. Had it not been for the generous gift of \$1000.00 to support fund last year from the Virginia W. M. U., and \$500.00 from the Alabama W. M. U., from their "over and above goal" Lottie Moon offering, I feel sure our blind girls would have really suffered great lack.

We have received up to date, Feb. 7, 1940, (including interest on endowment funds and additional gift of \$15.75 from Alabama for belated 1938 Lottie Moon gifts) \$733.77. So, with our goal at \$2500.00, we yet lack \$1766.23 of reaching the goal. Our lack is less than at this date a year ago, so let's take courage and strive the harder to make the goal this year.

Please let your gifts come as promptly as may be, remembering April 1st as the close of our fiscal year.

And may I ask that you will kindly let your return vouchers serve as your receipt in case I fail to make acknowledgement of your gift? My work is heavy and it seems impossible to make prompt acknowledgement always, and I know I have let pressing matters cause me to fail utterly sometimes.

Most sincerely do I appreciate the loyal faithful help of so many of you in this good work, but there is urgent need for more helpers who will respond in this time of need.

Gratefully and hopefully,

Mrs. T. C. Lowrey, Cor. Sec.-Treas.

The American Mo Kwong Board.

Evangelists B. W. Walker and Ray Walker have held meetings this year at Gulfport, Lucedale, New Augusta and Lexington. There have been 170 professions of faith. Brother B. W. Walker is now at Port Sulphur, La., and brother Ray Walker at Belton, Texas, in revival meetings.



# FROM THE COMMISSION OF TWENTY

An Open Letter to  
Mississippi Baptists:

The Commission of Twenty, appointed at the last session of the Mississippi Baptist Convention, has had two meetings to date. A brief report was given through the Baptist Record of the first meeting, which report indicated the fact that sub-committees were appointed to study the financial status of the different Boards and institutions. When all of the committees had completed their work and were ready to report, a meeting was called of the five chairmen of the sub-committees, with the general chairman as chairman of this committee which is called the Steering Committee, to study and make a digest of all the reports for the entire Commission which met the following day, February 22nd.

The digest report brought to the Commission by the Steering Committee was considered and studied very carefully. Since there is such a desire on the part of many of the Brotherhood to know the progress being made by the Commission, the Steering Committee is sending this letter of information to you through the Baptist Record.

Your Commission finds that at the present time the Convention and her authorized agencies have a present indebtedness of over one million dollars. This indebtedness is itemized as follows:

<b>Bonds:</b>	
Convention Board .....	\$ 542,140.00
Miss. Woman's College .....	30,000.00
Miss. Baptist Hospital .....	45,000.00

Total Bonds.....\$ 617,140.00

## Notes and Legal Instruments:

Convention Board .....	\$ 142,195.00
Miss. Woman's College .....	45,756.20
Blue Mountain College .....	56,609.38
Mississippi College .....	8,832.04
Clarke College .....	5,612.80

Total Notes, etc.....\$ 259,005.42

## Debts of Auxiliary Agencies of Institutions:

Miss. College Alumni Assn. ....	\$ 184,074.64
Blue Mountain Alumni Assn. ....	19,000.00

Total Alumni Asso. ....\$ 203,074.64

Grand Total of Indebtedness.....\$1,079,220.06

Listed over against this indebtedness are assets which showed in the 1939 audits a total valuation of \$3,427,216.93.

The two amounts listed under "Debts of Auxiliary Agencies" include the balance due of monies borrowed to erect buildings on the campuses of each of the two schools. The amount of the Miss. College Alumni debt is owed to Mr. B. B. Jones. The money was used for the erection of a gymnasium and a dormitory, Chrestman Hall. It was borrowed by representatives of the Alumni Association, and though the college is neither an endorser nor legally liable for the debt, yet the college has been and is benefiting from the use of the buildings, therefore it is a debt with which we must reckon. Mississippi College has reduced the original to the present amount. The amount Blue Mountain owes has been reduced by the college from \$25,000.00. This was also used for the erection of a building. It should be noted also that the indebtedness of Blue Mountain College listed under "Notes" is offset by Bonds, Notes, and Promises of the Convention.

The amount owed by Clarke College is no new debt, but some obligations including paying tax long past due which could not be paid off with Bonds which were issued for that purpose.

It should be further noted that the report from the Hospital showed that the Hospital was meeting its Bonds and was asking for no help, unless a much larger program is adopted.

In setting forth the needs of the Convention and her Institutions over a period of the next five years, we submit the following:

<b>Needs:</b>	
Orphanage for Building Program.....	\$ 100,000.00
Miss. Woman's College .....	285,000.00

Blue Mountain College .....	460,000.00
Mississippi College .....	443,448.10
Enlarged State and Southwide Missions .....	900,000.00

Total Needs .....	\$2,188,448.10
Total Debts .....	\$1,079,220.06
Grand Total for Debts and Needs.....	\$3,267,668.16

Attention should be called to the fact that the amount listed in "Needs" for Mississippi Woman's College is stated in their report as "Immediate and Imperative Needs," while those of Blue Mountain and Mississippi College are needs which they do not expect the Convention to provide unless the larger program is adopted.

It will be readily seen that in order to reach such a goal in five years our churches will have to average giving annually three times as much as they gave last year and continue giving this larger amount for five years.

The Commission has finished its first charge of making a thorough study of all our work, but has not completed its further duty of suggesting the best program for meeting our debts and needs. Since the Steering Committee has been asked by the Commission to make some further study of this matter and seek to have something to suggest when the Commission meets again, we are anxious to know the minds of the Brotherhood as to what you think is the best way out. Any suggestion that any co-operating Baptist will send in will be carefully considered. Write to any member of the undersigned Committee, or the chairman. In any event, will you not continue with us in prayer that the Lord will show us the way?

At the close of the Commission meeting a hearty vote of approval was given for the intensified efforts to double the Five Thousand Club to pay our debts. Let no one wait for the action of the Commission before having a part in the work as it is now being done.

Yours in His service,

A. B. Pierce, Chairman  
F. M. Purser  
E. D. Hurst  
C. Z. Holland  
J. A. Barnhill  
W. D. Cole

Steering Committee  
Commission of Twenty.

## WHEN DO PREACHERS PREACH—

(Continued from page 5)

into my pulpit on next Sunday morning and again at the evening hour? I doubt that he would sugar-coat or soft-soap anywhere, but on the other hand, he would point out sin and call my people to repent. Preachers need to fear God rather than fear men. We are to please God rather than to be pleasers of men.

The age in which we live has its effect upon real preaching. We are living in an age in which it is not possible to grow many great preachers. Our people do not have time, they seem to think, to listen to a sermon over fifteen minutes, or at most, thirty minutes in length. It takes time to really preach. We as preachers have forgotten, or rather, failed to depend upon our Lord and the leading of His Spirit and the world has come along and forced us to fit into the moulds formed by the world itself. We should fit into the moulds God has formed.

Preaching is not a display of one's oratorical, rhetorical, logical or shall I say, educational powers. It is true that our preaching should be conveyed on vehicles upon which every accountable hearer is able to ride. To continue the figure, we should make that vehicle streamlined, for if we do not many will not be drawn to our Lord. We should strive to become great orators, but if we stop with oratory, we are not preachers of the Gospel of God. Oratory is a small part of preaching. A non-Christian can orate, only God-called men can preach.

I talked with an individual, the first of the year, who is a senior in one of the colleges of our state. I asked him if he had heard the pastor

of the Baptist church in that great college town preach, he said he had, but did not like his preaching. The young man is not a Baptist. I asked him why he did not like his preaching. He said the man is too highly educated. His preaching goes over our heads. He said he would have made a great lawyer or lecturer, but he is not a good preacher. This man is looked upon as one of our most beloved preachers. What is his trouble? I do not know, but it seems that he is preaching to catch the college professors and the 400 class in his church community, rather than doing his best to deliver God's message to a lost world. We forget when we shoot high, that we will miss the big game, but will hit only the little game. We must shoot low to get the game we all desire to put into the bag.

Beautiful language within itself is not preaching. Some of the best preaching the world ever heard was delivered by men who could not pass a high school English test. I am not condemning training, but I am saying we need more than training to be preachers. Schools do not and cannot make preachers. School made preachers can fill our churches with the world, non-converts if you please, but God-called preachers will dig down into the deepest recesses of the hearts of those who listen and bring them to Christ and then to a church.

Preaching is not teaching. It has the teaching element in it, but all teachers are not preachers. An atheist might be a fine teacher, but he certainly could not be a preacher.

Preaching is God's message delivered to a group of rational beings by a God-called man through the leadership of the Holy Spirit of God. To me, it is not real preaching until the preacher forgets self and selfish purposes and thinks only of God and the salvation and uplifting of those to whom he is speaking.

What is God's message? It is presenting Jesus Christ, God's Son to a lost world as the only hope for redemption. In presenting Jesus, a sinner is led to see sin and all its blackness. He sees self as black as sin is, because he is living in sin. In this presentation a preacher becomes a prophet, because he can foretell what the future will mean to those to whom he speaks.

God's message contains God's plan for a saved soul. We are not just to make disciples and stop, we are to present to them God's teaching relative to their Christian walk in this world. Christians are to live Jesus. If people do not live Jesus, it is evident they are not His children. His plan for us is not only to live Him, but we are to help others to Him that they too, may live Him. If His plan is carried out, each follower becomes a world-wide Christian. If one cannot go as a messenger himself, he can help send another.

What the world needs today is more Bible preaching and less man-made gospel preaching. Too many of our pastors preach to tickle the ears of men. All I have to preach is the Bible. I have no right to try to preach any other message. Brethren, may we preach the Bible regardless of who it may hit. God give us courage.

Handsboro, Mississippi.

All of the churches of all denominations in Meridian which last fall received such a great blessing from the Meridian Christian Crusade are now engaged in a great program under the leadership of their young people that they have named "Youth Adventures With Christ." During the months of March and April the young people whose ages are between fifteen and twenty-five are serving as group leaders inviting the church membership to attend the services, acting as ushers, taking up the offering, and furnishing the Sunday night choirs. Many of them are being trained for personal work, special prayer meetings are being organized, and on April 28 through May 5 the movement will come to its climax in "Eight Great Days For Young People" which will be a series of simultaneous evangelistic meetings conducted in all the churches in Meridian by the young people. Already a large blessing has come from this effort and there are high expectations of its results before its close.

—N. W. Cox.



## Sunday School Lesson

By L. Bracey Campbell

Lesson for March 24  
TRIUMPH OVER DEATH  
Matthew 27:57-28:15

### I. THE BURIAL. Vv. 57-60.

There are said to have been in the outskirts of Jerusalem two burial-places reserved for criminals executed under ordinary conditions. In one of these our Lord's body would in ordinary course have been buried. But a rich friend of Jesus was at hand to give His body honorable burial. This dear friend, Joseph, a native of Arimathea living at Jerusalem, either inside or just outside the city, and possessing property outside the city, on which property Joseph had a garden in which he had prepared his own tomb, a vault cut into the solid rock, went boldly to Pilate and "asked for the body of Jesus." Unless Joseph knew, which I think very unlikely, that Pilate was secretly in sympathy with Jesus, the making of the request for Jesus' body was a daring move. If Joseph's request was readily, eagerly, granted, Joseph was no doubt delightfully surprised.

I hope our Lord knew as He hung on the cross that Joseph was going to make his request of Pilate. I believe it would have eased a little of the ache in His lonely heart had He known that there was someone who loved Him enough to take His body and give it honorable burial. It may be that Joseph had been a secret disciple of Jesus on fairer days than this, and had discreetly kept his admiration for Jesus and his waxing faith in Jesus a secret. But here now, when the fortunes of Jesus are at their lowest ebb, this fine man, Joseph, stands up for Jesus, straight and tall and positive, and goes to the Roman governor who, in his capacity as a judge, had "let Jesus down" into the hands of His enemies and unto a criminal's death, and makes request for possession of the body of Jesus. I think I would love to know that Pilate was eager to give the body of Jesus into the possession of so fine a man as Joseph, because Pilate knew Joseph would give tender and honorable burial to the body of the man whom Pilate would have saved alive could he have done so without jeopardizing his political standing at Rome.

Note Joseph's disposition of Jesus' body. Joseph prepared the body of Jesus for burial as the bodies of the noble were in those days prepared, and had as his helper in this gracious undertaking, "Nicodemus, who at the first came to Jesus by night" (Jno. 19:38), and he brought a hundred weight of a mixture of myrrh and aloes. Using other spices as well as those already mentioned, they rolled the body in pure linen cloth, placing plentiful portions of the perfumed woods and spices in the folds of the linen as they wound it about the body, leaving the face exposed. About the head they folded another piece of cloth, arranged turban-fashion. Then they tenderly bore the body into the rock-hewn

vault and laid it either on a rock-hewn couch, or on the floor of the vault behind a slab of rock set on edge at such a distance from the wall as to leave a space wide enough to contain the body. In one or the other of these two positions His friends, Nicodemus, the cultured scholar and teacher, and Joseph, the wealthy business man, left the body of our Lord, who thus had fulfilled in His case Isaiah 53:9, "They made His grave . . . with the rich in His death."

### II. FRIENDLY WATCHERS OF THE BURIAL. V. 61.

Two faithful women whom no arrows of slander or bolts of malice or lowering clouds of accumulated hatred could drive from a loved one's side.

### III. A FUNERAL VAULT TURNED A PRISON CELL. Matt. 27:62-66.

Read these verses. See how this crew of our Lord's bitter enemies here violate and profane the Sabbath which they were so horrified at the thought of Jesus' profaning. They went to Pilate, on their precious Sabbath day, not hesitating to set people at work to secure the body of Jesus in the grave on that day. They had hounded Him for doing good on the Sabbath day, but here, they do not hesitate to do evil on the Sabbath day in pursuit of their own selfish ends.

But they will not even name the name Jesus. "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again'". Now, His disciples might come, steal His body out of the grave, and pretend that He had risen. Seal up the tomb and set a guard over it, so that no one can get His body out. And Pilate said, "Ye have a guard; go, make it secure, as ye know how." By, "Ye have a guard," he meant for them to take a guard of Roman soldiers, for that is what they did. The sealing of the tomb was the idea of the Pharisees. They were the agents of the devil again playing into the hands of the Almighty; for, in taking these precautions, they provided such confirmation and witness of the fact of the resurrection as no one of Jesus' friends would have thought of. Shut up the tomb, seal it, set a watch, make it impossible for any mortal man to get out of the tomb and just as difficult for any one from the outside to get into it. Now your trap is set and baited, but you are going to get caught in it, and yourselves will fabricate the story that His disciples came and stole His body away while 16 Roman soldiers were all at the same time asleep! His disciples, who were hiding in the city like so many scared rabbits in a briar patch. His disciples, who had not come even to understand what was meant by the resurrection, much less believe in it.

So the Pharisees had the tomb of our Master sealed from top to bottom and from side to side. No one could move the stone door without breaking the Roman seal, neither could any one move the door without first overpowering the Roman guard, a disciplined, well-armed guard. Now they have the dead body of the Lord shut up in

the sepulcher with a seal upon the door.

### IV. A PRISON CELL BECOMES A ROBING ROOM.

We are not told the time or the manner of the Resurrection of our Lord. No one knows when He arose. All we know is that when the angel rolled the stone away from the door of the tomb, it was empty. Our Lord did not have to wait for an earthquake and an angel to open the door of the tomb so He could come out. He came out right through that door just as He, later in the same day, came into a closed room where the disciples were (John 20:19).

The angel rolled the stone away not to let Jesus out of the tomb, but to let the women and the disciples into it.

### V. VICTORY OVER DEATH.

Matthew 28:1-6.

As the dawn of the first day of the week approaches, two women make their way toward the tomb which contains the body of Jesus. These women do not know that the tomb has been sealed with a Roman seal and that a guard of Roman soldiers kept watch and ward before it. They are simply coming to do honor at the grave of one whom they had loxed.

We are told elsewhere that these women are bringing spices with which to anoint the body of Jesus. As they approach the tomb they remember the stone which had been rolled before the door of the tomb, and they wonder who will roll that stone away that they may enter the chamber where lies the body of their friend.

In this perplexed frame of mind they reach the garden wherein the grave is located only to discover from a distance that the tomb is open. The guard has fled into the city, but the angel for fear of whom the guard of soldiers has deserted its post, sits on the stone at the entrance to the tomb and speaks to reassure the fearful women. And what the angel says almost takes their breath away. In simple words he bears testimony to these tremendous facts: 1. The Christ has been crucified; 2. Christ's body has been placed in the tomb into which the women were at the moment looking; 3. The body of the Lord Christ is not in the tomb; 4. The Lord has risen from the dead, just as He had said He would; 5. The women are to return at once to Jerusalem, tell the disciples that Jesus has risen; and, 6. Tell the disciples that Jesus has made an appointment to meet them in Galilee.

"He is not in there; for He is risen." Then He has come back from the realm of death. Then it is

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not true that death ends all, and that life has its terminus in the grave. One has died and is now alive, and this one is the Lord of life. He promises His own that they shall be with Him where He is. And He lives beyond the reach and clasp of death. "Death hath no more dominion over Him," nor shall death have dominion over His for whom He died.

BR

A minister described a visit he had with John Wanamaker, the wealthy merchant, year ago, when he came to Philadelphia to study Mr. Wanamaker's great Sunday school. He asked him the question, "How do you get time to run a Sunday school like this, with the business of your stores, your postmaster generalship, and all the other obligations of your life?" The other replied: "Why, my boy, the Sunday school is my business. All the other things are just things. Fifty-five years ago I decided that God's promise was sure, 'Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.'"

—The Sunday School Times.

## Women, Girls Learn Merit of "Build-Up"

Periodical headaches, nervousness, irritability, cramp-like pains of women may come from functional dysmenorrhea due to malnutrition!

That's why these discomforts are so often relieved when a woman's physical resistance is increased.

CARDUI helps build physical resistance for many users by increasing appetite and flow of gastric juice; thus aiding digestion; helping to build energy, strength, nerve-force. It also helps ease periodic distress for many women who take it for a few days before and all during "the time." Over 50 years of use and popularity invite confidence in CARDUI!



## Pull the Trigger on Constipation, and Pepsin-ize Acid Stomach Too

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how Pepsin-izing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

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## Sunday School Department

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SEC.

### 20 Conferences

Beginning on Monday, April 1, and going through Friday, April 26, the workers in the Sunday school department will make 20 district conferences covering the entire state in the interest of the Sunday school and Vacation Bible school program. The schedule is as follows:

Monday, April 1, at Pelahatchie—Rankin, Scott, Smith, Leake counties.

Tuesday, April 2, Bay Springs—Jasper, Clarke, Jones, Wayne counties.

Wednesday, April 3, Richton—Perry, Greene, George counties.

Thursday, April 4, Kreole—Jackson, Harrison, Hancock counties.

Friday, April 5, Purvis—Pearl River, Stone, Forrest, Lamar, Marion counties.

Monday, April 8, Utica—Hinds, Warren, Copiah, Jefferson, Claiborne counties.

Tuesday, April 9, Summit—Lincoln, Pike, Adams, Franklin, Wilkinson, Amite, Walthall counties.

Wednesday, April 10, Monticello—Lawrence, Simpson, Covington, Jeff Davis counties.

Thursday, April 11, Black Jack, Yazoo County—Holmes, Yazoo, Madison counties.

Friday, April 12, Water Valley—Yalobusha, Coahoma, Grenada, Quitman, Tallahatchie counties.

Monday, April 15, Arcola—Humphreys, Washington, Sharkey, Issaquena counties.

Tuesday, April 16, Drew—Sunflower, Bolivar, Carroll, Leflore counties.

Wednesday, April 17, Coldwater—DeSoto, Panola, Tate, Tunica counties.

Thursday, April 18, Myrtle—Union, Marshall, Benton, Lafayette counties.

Friday, April 19, Mantee—Clay, Calhoun, Monroe, and Pontotoc counties.

Monday, April 22, Oak Grove, near Meridian—Lauderdale, Kemper, Newton, Neshoba counties.

Tuesday, April 23, Noxapater—Attala, Choctaw, Montgomery and Winston counties.

Wednesday, April 24, Baldwin—Lee, Itawamba, Pontotoc, Monroe counties.

Thursday, April 25, West Corinth—Alcorn, Tishomingo, Prentiss, Tippah counties.

Friday, April 26, Macon—Noxubee, Lowndes, Oktibbeha counties.

—o—  
Sunday school officers and teachers, please save the date of the conference NEAREST YOU and attend that one.

—o—  
Kosciusko

"On Monday night a meeting of the Intermediate department was held and all classes organized. Two new classes were formed, one for the 13 year boys and one for the 13 year girls. (This makes a total of ten classes). Teachers for these

classes were present at the meeting Monday night. I am sure you will find a much different department when you come to the convention in March." F. D. Wilson. (It was different! It showed that prayer and hard work had put the job over.)

### BAPTIST ORPHANAGE

Mrs. W. G. Mize

The Baptist Orphanage received enough coupons last year to be entitled to a bonus. While the check was not for a large amount, still we worked hard to send to the company every available coupon, and were delighted with the reward. May we say thank you to every society, group or individual who had a part. Remember this year to send to the Baptist Orphanage, Jackson, Miss., coupons from Octagon Products, Rumford Baking Powder, Ballard's Obelisk Flour, Luzianne Coffee and Tea. Their value: double rate offer—eight dollars per thousand for the coupons from Octagon Granulated Soap, Octagon Toilet Soap, Ballard's Obelisk Flour and Rumford Baking Powder. All other coupons four dollars per thousand.

There are some groups who will send a spring box of clothing to the special child they have adopted to clothe. The Orphanage is counting on them. Then there are others who will be sending boxes for general use. May we suggest shoes, socks, underwear, pajamas, shirts, pants, belts, ties for boys all ages up to seventeen years. Our youngest girls, under ten years of age are well taken care of in the matter of dresses, slips, and underwear. We need especially clothes and underwear for girls of the intermediate age. Look over the girls in your intermediate department and B. T. U. and visualize ours. They are the same sizes, and wear the same type clothes—low heel walking shoes and socks. The W. M. U. Convention meets in Jackson this year, bringing women from all parts of the state. It will furnish a splendid opportunity for all visitors to see the Baptist Orphanage. Therefore, the superintendent cordially invites everyone to make a tour of the home provided by Mississippi Baptists for dependent and homeless children.

In the work of the Orphanage for these last several years, emphasis has been placed on things of spiritual value. Each matron has gathered together her group every night for a devotional best suited to the needs of her children. In the intermediate Sunday school department of fifty, there are two who are unsaved. These forty-eight have accepted Christ and are professing Christians. Now don't think we expect Angelic behavior of them (they are normal boys and girls) but the Orphanage does offer training and encouragement as they "grow in grace." As they pray for us and you, won't you pray too? Oh He is just an orphan boy, Deprived of a mother's love and joy,

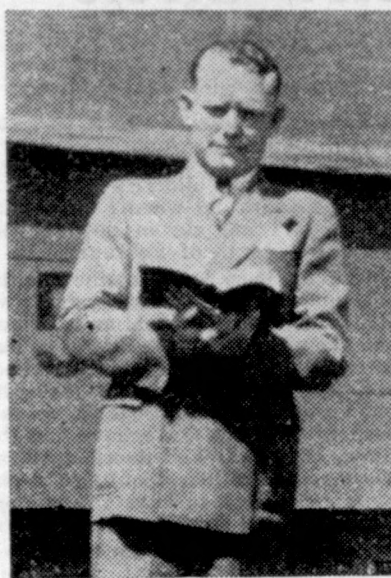
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### 10 REASONS WHY WE SHOULD PAY THE LORD 1/10 OF OUR INCOME



By James Thorn, Pastor of Raleigh Baptist Church

1. Because God commands it. If there were no other reason this should be enough. This is just as important as the command to be baptized, or any other command. Read Mal. 3:10, Matt. 23:23, and Jno. 24:15.

2. Because of our debt of love to our Lord. When we think of the sufferings of Christ for us and of all his nice, and rich blessings upon us daily, we feel that to pay the tenth is the least we can think of. Read Psalm 116:12 and Second Cor. 8:9.

3. Because of our love for the church. It attaches us more closely to God's work. The more we invest in the church, the more it means to us. "Where your treasure is there will be your heart also." Read Acts 4:32.

4. Because we must be honest. God says we are robbers if we with-

hold the tithe. Read Mal. 3:8.

hold the tithe. Read Mal. 3:8.

5. Because it is far better to have God's blessing on our nine-tenths than to have His curse upon the ten-tenths. Read Mal. 3:9-10.

6. Because it makes giving easy. This is the testimony of every tither. There is a joy about paying the tenth that causes every tither to want to give more. Read I Cor. 9:7.

7. Because it increases our faith. Obedience always does. When we trust God with our money we learn that we can trust him about everything in life. We learn to walk not by sight but by faith. Read II Cor. 5:7; Heb. 11:6.

8. Because it brings us prosperity, both spiritual and material. This is true because God's word is true. Read Mal. 3:10 and II Cor. 9:6.

9. Because it makes the Lord's work flourish. A tithing church is always a soul-winning church. A church that is worried over its finances is a liability rather than a blessing to the community it seeks to serve. But a tithing church always meets every obligation when due and also has a surplus for missions and charity. Read Prov. 2:9-10.

10. Because it is God's plan, and his plan is always far better for us than any of our own plans. If we have accepted his plan of salvation, and it satisfies, let us also accept cheerfully his plan of giving and of service. All who have done this testify that it satisfies. God's plan is always the best. Read I Cor. 16:2; and Rom. 8:28.

### SONGS WE SING

Compiled by

MATTIE C. LEATHERWOOD

This is really a child's song book. The music sings. The words and rhythm will delight the child's heart. The illustrations are charming. Ideal for Sunday school, story hour, and nursery. Beautifully bound and illustrated.

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Chocolated Laxative



# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

This week we have letters from six-year-olds, seven-year-olds, ten-year-olds, eleven-year-olds, twelve-year-olds, and other-year-olds; letters from all parts of the state and two from out of the state; letters sending gifts and letters sending words of appreciation for gifts received. I hope you'll like them all. I hope they'll make you want to write. And I hope you will write.

And when you do write, won't you tell us about the flowers you see blooming, the birds you see flying about and hear singing, or mention any other signs of spring which you notice. Be sure to name the flowers and birds and give their colors and anything else descriptive of them. You might have some flowers that some of the other readers do not have. While spring is in the air, tell us about it before spring fever gets you.

And, of course, you won't forget our children at the orphanage and our scholarship for Miss Annie Laurie McLellan at B. B. I. Of course you won't.

With love,

Mrs. Frances Steele.

## BIBLE STUDY

### The Storm at Sea and Shipwreck (Continued)

(Read Acts 27)

When it was near morning, Paul begged them all to take something to eat, reminding them that it was fourteen days since they had eaten, urging them that they must eat in order to stay well, and promising them that not the least harm would come to them. Then he took bread and thanked God before them all and began to eat. They also became more cheerful and ate with him. There were in all two hundred and seventy-six persons in the ship. When they had eaten they threw some of the wheat with which the ship was loaded into the sea, to lighten the ship.

When it was day they saw the shore, but they could not tell what land it was, and seeing a creek a little way off, they determined to try to push the ship into it. They took up the anchor and steered toward that place, but before they reached it, the ship ran aground and the front part was held fast on the bottom of the sea and could not be moved, but the hinder end was broken by the great waves that dashed against it. Then the soldiers advised the centurion to kill the prisoners because some of them might escape, but the centurion wishing to save Paul forbade them to do the prisoners any harm and commanded that those who could swim should first cast themselves into the sea and get to the shore. The rest, some on boards and some on broken pieces of the ship, came afterward. And so it was that they all reached land safely.

Prentiss, Miss.,  
March 7, 1940.

Dear Mrs. Steele:

I am a little girl ten years old. I am in the fifth grade and my teacher is Miss Otie Smith. I go to church and Sunday school every Sunday I can. I go to B. Y. P. U. and I go to G. A. on Thursday. This is my first time to write you.

Your new friend,

Allen Fay Bass

Allen Fay, it is a pleasure to have you in our circle. Come again.—F. L. S.

Slate Springs, Miss.,  
March 8, 1940.

Dear Mrs. Steele:

Although it has been about two

months since I wrote, I have not forgotten the Children's Circle. I was ten years old when I wrote last time but I am eleven now. I was eleven the tenth of February.

I have a baby brother nine months old, one eight years old and two older than me. Eleven and fifteen are their ages. I haven't got a sister. We have the measles in school and my oldest brother has just gotten up out of bed with it. He hasn't been to school yet. We have had the snow, bad roads and measles all, so we have had to lose about two weeks of school. We also have the whooping cough and chicken pox in school.

I am sending ten cents to be used where it is needed most. I am hoping I have not written too much to be put on the children's page.

Your friend,

Mary Sue Doler.

Mary Sue, you didn't tell us in time for us to wish you a happy birthday, but we hope you'll have many more happy ones. Thank you very much for this gift.—F.L.S.

Brookhaven, Miss.,  
March 8, 1940.

Dear Mrs. Steele:

I am a little boy seven years old and I am in the second grade. I go to Sunday school and church every Sunday. Our pastor is Rev. D. O. Horne. My Sunday school teacher is Mrs. Otto Maxwell. This is my first time to write, but I hope to see it in the Record. I enjoy the Children's page. I am sending thirty cents offering.

A new friend,

Berry Reuben Givens

Berry, (or do they call you Reuben?) we are happy to count you among our friends, and we surely do appreciate your offering.—F.L.S.

Magee, Miss., Rt. 1,  
March 8, 1940.

Dear Mrs. Steele:

I am a girl twelve years of age and in the seventh grade. My teachers are Mr. Everett and Mr. Butler. I like all my teachers. I go to church and Sunday school at Pine Grove Baptist Church. Mr. Curtis Meadows is my Sunday school teacher. Our pastor is Rev. D. W. Moulder. I am sending ten cents for the orphan children.

With love,

Kathleen Barnett

Kathleen, you and I live close enough together to be neighbors. I know where your church is. Thank you for remembering our children at the orphanage.—F.L.S.

Magee, Miss., Rt. 1,  
March 8, 1940.

Dear Mrs. Steele:

I am a little girl six years old. I am in the first grade. I have been sick ever since Christmas and could not go to school. I like to go to school and Sunday school just fine. My mother reads me the Children's Circle every week and I enjoy it very much. This is my first time to write to the Children's Circle. I hope to see this in print for I want to surprise my mother and dad. I am sending five cents for the orphans.

Your little friend,

Patricia Nell Barnett

Patricia, I wonder if anyone ever calls you Pat. I hope you are a well little girl now and able to be back in school. It's a sweet of you to send a gift for our orphans. Thank you.—F.L.S.

Starkville, Miss.,  
March 9, 1940.

Dear Mrs. Steele:

Well, here I am at last. Hope you don't have such a cold as I have. I have just finished reading the children's page and have read about the

pets they have, so I will tell you about mine. I have five baby calves to play with, two kittens, Snowball and Spot. I also have a dog, Pal. While the snow was on the ground, daddy made a picture of my sister (Margaret, who is twenty-one and who wrote to the circle when she was about my age) and the dog and I.

My birthday is March 21st. It isn't very far away, is it? That is the first day of spring. I am a spring bird, am I not? I will be twelve years old.

I hope I haven't written so much that there won't be room for any other letters on the page. I always enjoy reading your letters and the rest.

I am sending ten cents for you to use as you wish. It isn't much but I hope it will help out some.

Lots of love,

Annie Louise Duke

Annie Louise, we're glad to get this newsy letter and to hear something about your sister, Margaret, who is a former member of the Children's Circle. We are grateful for this gift. It certainly will help.—F. L. S.

Silver Creek, Miss.,  
March 9, 1940.

Dear Mrs. Steele:

This is my second time to write to the Children's Circle. I enjoy reading the letters so much. I've been sick with cold and croup all week and haven't been to school since last Monday though I'm feeling lots better today and hope I'll be able to start back next week. I surely do miss my puppy since he got lost in the snow. He was white with black spots and his name was Jack. I am sending 25c for the B. B. I. scholarship.

Your friend,

Eudora Benson.

Eudora, I know you do miss your pup. Are you going to get you another one? Thank you very much for helping with our scholarship.—F. L. S.

Jayess, Miss.,  
March 9, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a girl eleven years old. I am in the fifth grade. My teacher is Mrs. Johnston. She is a good teacher. I go to Jayess High school. I like school. I hope to see my letter in print on the children's page.

With love,

Sybil Sumrall

Sybil, are you any kin to Sadie Sumrall who "went to Sunday school and sat on the second seat and sang song number seven seventy seven softly and sweetly and so seriously"? Whether you are or not, we are glad to have this letter from you.—F. L. S.

Dennis, Miss.,  
March 13, 1940.

Dear Mrs. Steele:

I am a little girl six years old. I am in the first grade in school. My teacher is Mrs. Stormont. I like her very much. I have a little brother. He is two years old. His name is Harold Wayne.

Your new friend,

Virginia Dare Young

Your name, Virginia Dare, makes me think of early American history. Were you named for that first little English girl born in America? You must tell us when you write again.—F. L. S.

Cleveland, Miss., Rt. 2,  
March 13, 1940

Dear Mrs. Steele:

This is my second time to write and I was happy to see my little letter in the paper the other time I wrote. I am still reading the Children's Circle and like it very much. I am in the fifth grade this year. My teacher is Miss Flickner, I like

## LADIES' MEN'S HOSIERY

5 Pairs Ladies' Chardonnize Hose \$1.00 postpaid. 1940 catalogue ready. Write for one. L. S. SALES CO., Asheboro, N. C.

her very much. I go to Sunday school and G. A. when I can.

Well, bye bye,

Your friend,

Mattie Mae Brassfield

I think there'll be a place for your letters every time you write, Mattie Mae. Try us.—F.L.S.

—o—

1220 Washington Ave.,  
New Orleans, La.,  
March 10, 1940.

Dearest Mrs. Steele and children:

Spring has come in New Orleans and this is another beautiful day in the King's service.

I wish that some of you could go on one of our mission tours; they are just wonderful. Just think that there are those is our own Southland who have never heard the wonderful story of our Saviour. What a joy it is to talk to little children about Jesus and yet how sad it is that they have a religion and are not permitted to read God's word for themselves.

Have you ever worked for something real hard? There has been on my heart most of this school year a woman who has not been a Christian but a few days. It was on a street assignment one night that I met her. I talked to her about her soul but she didn't accept my Saviour. This continued for months and last Saturday night I saw and talked to her. I grew to love her and believe she loved to too. The other day she came to see Miss Plowden. While here she called for me and then she told me that she had accepted my Saviour. I threw my arms around her and she said "Oh! it has been so long since any one loved me like this." You should have been here to hear me tell every one I met that the woman had been saved. There was a joy in my heart unspeakable.

I hope and trust that all of you are also looking forward to vacation Bible school.

Our Home Coming was wonderful. It was a blessing to all of us. There was sadness because of the serious illness of "Mother Hamilton." Won't you join us in prayer that God's grace will be sufficient for the family in these days.

I can never express my gratitude for the material blessing you bestow upon me. Truly God uses us in supplying spiritual and material needs.

God's choicest blessing on each of you is my prayer.

Love,  
Annie Laurie McLellan

Baptist Home,  
Jackson, Miss.,  
March 9, 1940.

Dear Mrs. Steele and Circle friends:

We want to express our appreciation to the members of the Children's Circle and the Baptists of Mississippi for what they are doing for us. We also want to thank Mr. and Mrs. (Continued on page 13)

## All-Vegetable Way To Pep Up Lazy Insides

Here's an all-vegetable way to relieve constipation, that is easy to take and gentle with your intestines if you'll do this:

Take a quarter to a half-teaspoonful of this spicy, aromatic laxative at bedtime; wash it down with water.

That way, BLACK - DRAUGHT generally permits a good night's rest; acts gently, thoroughly next morning; usually relieves constipation's headaches, bad breath, nervousness, sour stomach.

Chief of BLACK - DRAUGHT all-vegetable ingredients is an "intestinal tonic-laxative" that helps impart tone to bowel muscles.



# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. JACKSON, MISS.

## This Week—Philadelphia and Clarke County

This week the Philadelphia church is conducting an Enlargement Campaign. A faculty of all outside workers is being used with Miss Wilds serving as director of the campaign. Manuals are being used in all departments and aims are that the Training Union will be enlarged at least 50% with additional unit organizations necessary to take care of this enlarged enrollment. We hope to have a good report of this campaign next week.

Clarke County, under the leadership of Associational Director Rev. J. A. Fortner, is having a Church to Church Campaign this week. Aubur J. Wilds, State Training Union Secretary, is helping with the program and sixteen churches are included in the itinerary they are Center Ridge, Elem, Hebron Ridge, Pleasant Grove East, Pleasant Grove West, Pine Grove, Montrose, Union, Enterprise, Souenlovie, Pachuta, Pleasant Hill, Shubuta, Hepziban, Knights Valley, Oak Grove. On Sunday the 24th there will be a rally at Quitman, 2:30 in the afternoon. All churches in the association are expected to have a full representative group at this meeting. This campaign is in the interest of stimulating interest in the Training Union work. Every church in Clarke and Liberty Association have had Training Union work except two. The hope of brother Fortner is that every church shall have a good Training Union, meeting every Sunday in the year.

## Tunica Re-organizes

We are happy to have a report from the Tunica church that they have re-organized their Training Union work. Miss Vera McCain is leading the Junior Union which has about eighteen members. The Seniors are also doing good work. Miss McCain reports that their plans include at least two study courses this year. This in itself will insure good interest and will result in more efficient work.

## Plans For Special Summer Work

Already five associations in the northern part of the state have been contacted and plans are developing in each of them for ten churches to use twenty workers for a week. Two workers going to a church and thus organizing and stimulating the work. Our plans are to have another group of twenty workers in the central part of the state and twenty others in the southern part of the state. In all we hope to serve fifteen associations, and a hundred and fifty churches with this plan. In addition to this special plan there will be several other workers who will be giving most of the summer in special sections of the state. Pray for the work as plans go forward.

## Interested In Going to Ridgecrest?

Our Southwide Training Union Assembly at Ridgecrest will be the week of July 21-26. We will run a school bus, leaving Jackson on the morning of Friday, July 19, and will return, reaching Jackson in the afternoon of July 28. Ten full days, four en route and six in Ridgecrest. The trip can be made for \$25.00 or less including all necessary expenses. If interested write to Mr. Earl Clark, Box 530, Jackson, Miss., who will be in charge of our bus.

## West Point

When the faculty arrived in West Point March 4, to begin the scheduled enlargement campaign in the Training Union Department of the church, they found that a great deal of the work had already been done. Because of the thorough preparation made by Miss Frances Lippincott, educational director, and Dr. J. A. Stewart, the pastor, the people were already informed as to what was about to take place and were ready to respond to the leadership of the visiting workers. Throughout the week there was a fine spirit of cooperation, as each department in the Training Union sought to set up an organization adequate to accommodate the constantly increasing number of church members who are candidates for training in Christian service.

Mrs. D. A. McCall, of Clinton, directed the work among the large adult constituency and was successful in giving them a vision of great possibilities for growth. One new union was organized. Under the direction of Mrs. Enoch Miller the adult department will continue its campaign for enlistment.

Mrs. J. D. Franks, of Columbus, led the young people in their study and planning. The young people's class was the largest in attendance during the week, and with a great deal of enthusiasm they determined to continue to enlarge. Mr. Hugh Harris was elected director of the department, and the one new union that was set up during the week is only a beginning.

Mrs. F. A. Lummus, of Weir, attracted a large number of Intermediates to her class. They, too, were organized into three unions, instead of two, and Miss Mary Freeman agreed to direct their department in further growth and training.

Mrs. Enoch Miller, of West Point, taught the Juniors during the week, and laid a foundation for continued constructive work in the three unions which they now have in the department. Miss Louise Gregg is serving as Junior director.

Mrs. John Torbert is the new leader of the Story Hour Department. With the Primary and Beginners Story Hour units in operation the Training Union of the West Point Church will have fourteen organiza-

tions, designed and functioning for the purpose of glorifying God through a trained church membership.

## CHILDREN'S CIRCLE—

(Continued from page 12)

Mrs. J. J. Lipsey and Mr. and Mrs. Plautus Lipsey for the radio. We are enjoying it very much.

Your friend,  
Stella Roper

New Orleans, La.,  
March 9, 1940.

Dear Mrs. Steele:

Enclosed is receipt for the \$13.12 sent to help Miss Annie Laurie McLellan in her expenses here at the Baptist Bible Institute. We join her in sincere appreciation.

At the annual meeting of our trustees I reported to them the fact that the Children's Circle constantly helps us in taking care of a worthy student here at the Institute. May God bless each one who shares in this aid.

The past session at the Baptist Bible Institute was our best and we are grateful for the great student body and for the wonderful work which is being done in New Orleans and in Southern Louisiana and even on out to the ends of the earth.

Yours gratefully,  
W. W. Hamilton, Pres.

Jackson, Miss.,

Dear friend:

This card is to thank you for the money you sent us for crippled boys and girls.

This is a great work and we are glad to know that you are very much interested in it.

In the name of the Mississippi Society for Crippled Children and the crippled children of Mississippi, we thank you.

Very cordially yours,

J. B. Wheeler, Treas.  
By Mrs. McDougal.

Amount received \$1.60.

Jackson, Miss.,  
March 9, 1940.

Children's Circle:

Please accept our thanks for your contribution of \$1.18 to the general support fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,  
W. G. Mize, Supt.  
Baptist Orphanage.

## S. S. AND B.T.U. ATTENDANCE MARCH 17

	SS	BTU
Jackson, First	1165	260
Jackson, Calvary	1121	
Jackson, Davis	256	124
Jackson, Van Winkle	126	55
Jackson, Southside	104	73
Crystal Springs	379	131
West Laurel	585	263
Vicksburg, First	544	202
Pascagoula	316	103
Columbus, First	614	192
Clarksdale	507	187
Newton	240	96
Liberty	172	
Meridian, First	681	
Meridian, 15th Ave.	322	
Meridian, Southside	270	
Meridian, 41st Ave.	292	
Meridian, Highland	262	
Meridian, 8th Ave.	257	
Meridian, Poplar Spgs.	122	
Meridian, Oak Grove	105	
State Line	90	48
Bethlehem-Jones	99	54
Leland	226	
Eden		26
New Albany	400	102
Flora	119	
Fellowship-Lorman	15	15
Concord-Franklin	54	
Hbg., 38th Ave.	128	

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## MRS. LENORA L. MITCHELL

In El Dorado for a visit with relatives, Mrs. Lenora Lipsey Mitchell of New Orleans succumbed to an illness of 10 days yesterday morning at 11:15 o'clock at a local hospital.

Mrs. Mitchell was the wife of Ed Mitchell, Missouri Pacific passenger agent at New Orleans. The Mitchells formerly resided at Houston, Texas, but recently Mr. Mitchell was transferred to New Orleans. She was in El Dorado for a visit while ing her home from Houston to New Orleans.

In addition to her husband, she is survived by one son, Tommy Mitchell; four brothers, P. I., W. F., and Herman A. Lipsey, all of El Dorado, and H. M. Lipsey, Shafter, Calif.; one sister, Mrs. R. L. Cook, El Dorado; and her parents, Mr. and Mrs. W. J. Lipsey, El Dorado.

Funeral services will be conducted at the Rumph mortuary chapel this afternoon at 2:30 o'clock by the Rev. R. S. Middleton, pastor of the West Side Baptist Church.

WOMEN! Help ward off functional periodic pains by taking Dr. Pierce's Favorite Prescription over a period of time. Helps build physical resistance by improving nutritional assimilation.

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For Information write

PRESIDENT M. P. L. BERRY  
HILLMAN COLLEGE  
CLINTON, MISS.



## TOMMY HOGAN

By the courtesy of Zondervan Publishing House, we are permitted to give our readers this chapter from the book, "These Forty Years," by Melvin Trotter. The book can be had for 50c.

—o—

During these forty years we have seen thousands of wonderful conversions, but I think none more remarkable than happened while I had charge of the Pacific Garden Mission in Chicago, during Harry Monroe's illness.

One night John Wendell and I were at the door, inviting folks in to the meeting which had just begun. We were accustomed to seeing all sorts of creatures in those awful days, but John called my attention to one which was by far the worst I had ever seen. A woman came crawling out of the darkness, and stopped right in front of us. She wore a one-piece brown demin dress, shoes, but no stockings, and we knew at once she was from "Pogey." That was the name the "gang" used for the county house out at Dunning. Cook County has a department in their home for "dopers," and this woman was an opium fiend. Never in my life have I seen such a creature. She had fallen and cut her head, blood had run down her face, and her beautiful red hair was matted hard. To make the picture complete, she was chewing tobacco. I am sure if I should attempt to describe her looks further, it would be repulsive.

It flashed through my mind that we must get her inside the Mission, and let her hear the story of Tommy Hogan, a man who had been saved from morphine in a most wonderful way. He told his story every night, never changing one word—well, with one exception and this was it: "Mr. Stone who is, or is not, on your platform tonight." I could put my fingers in my ears and tell you where Tommy was, without hearing him. Yet his story had power, and God used it a lot.

Let me give it to you, as I remember it, in Tommy's own language: "I thank God for His wonderful savior and keepin' power. Bein' handicapped by the terrible habit of morphine for over eight years, bein' pronounced incurable by some of the leadin' specialists both in this country and Australia, of never gettin' well again, sittin' across in Hare and McQuire's lodgin' house, I heard an organ play, more out of curiosity than anything else, I came across the street, thinkin' perhaps I was comin' into a saloon or a dance hall. Instead of that, I found myself in Pacific Garden Mission. After six long weeks battlin' for me soul's salvation, Mrs. Clark led me to the foot of the Cross. Bein' literally covered from the top of me head to the sole of me feet with ulcers and sores caused by the terrible hypodermic machine, me friends advised me to go to Denver, Colo., fer me health. Mr. Monroe was to give me some letters to friends in Colorado, but Mr. Monroe didn't have charge of the meetin' that night. Mr. Trotter had charge, and he sent me to a business and Christian man, Mr. Stone, who is (or is not) on your platform to-

night. He advised me like this—that the man of Galilee who healed me soul could heal me body also, and by faith in God and the prayers of the good Christian people, I've been made whole. I also wish to thank the good people of Dr. Moody's Institute fer their kindness, and hospitality shown me while sufferin' from the terrible drug."

I felt sure that if we could get that story across to this poor woman, it would do what it had done for many of us. It was testimony which finally made me stop and say: "If God can do it for that fellow, He can do it for me." There is no drunkard who wants to be one, and there is certainly no addict to morphine, opium or any sort of dope, who ever intended to become one, and they don't want to be. They are simply fiends because they cannot help it. There is no one in the penitentiary who ever dreamed he would be there, and I always believe that every slave is looking for liberty. That is why they take so many cures. They still have hope that there is a way out. When they lose that hope, your morning paper generally carries the story of a suicide.

John and I finally managed to get this woman into the Mission. We dropped her in a chair in the back row, but even the singing could not keep her awake. John had a walnut stick about two and a half feet long, with which he used to turn on the old gas lights. He would poke her with this stick to keep her listening. Finally Tommy got up to testify, and he told this wonderful story. I got right up to this woman's ear and said: "Listen—dope—Jesus saved him—Jesus can save you—Jesus, Jesus, Jesus. The name made her act queerly. She tried to get hold of a memory somewhere back in that wonderful brain. When Tommy said, "After six long weeks of battlin' for me soul's salvation, Mrs. Clark led me to the foot of the Cross," the woman spoke her first word. "That's Jesus' Cross." I knew she was getting at least some of it. I sent John to the platform to get Mrs. Clark to come to her and she certainly shamed us fellows when she put that poor bruised head against her breast, dirt and all, and called her "dear child." How wonderfully Mrs. Clark could get a sinner in touch with our Saviour.

After a short time alone with this woman, Mrs. Clark had her down on her knees. Then she called us men to help her pray. Finally she asked us to put our hands on the head of this woman, and claim victory in Christ. Mrs. Clark literally demanded the devil to come out of her, in the name of Jesus of Nazareth. It was at once evident that Another was there to heal. I admit I lack words to describe what happened. The woman became limp, weak, sick, but had peace with God, and her face showed a new light, even through the dirt.

At that time the Mission had a rescue home down on Fourth Ave., and they took her there. Mrs. Clark, Mrs. Rice the matron, the nurse and inmates all worked to get her cleaned up. It was necessary to use clippers to remove her hair, and even to shave around the wound. During all this time the woman never ut-

tered a word. The doctor finally came, and after a careful examination said she must have a "shot," or she would go into a drug tremens. The woman turned her head toward the doctor and said, "If you do not take Jesus away from me, I will not go into tremens." Her first word was a joy bringer. She slept all that night and in about eight days was up and about the home. Her bald head made her look peculiar, but finally Mrs. Clark got her a transformation or wig. It was a little off color but it really made her beautiful. Mrs. Clark took her to the mission that night, and just before entering the door she said, "If you wish you may speak of your deliverance during the testimony meeting."

I am sure no one who heard her that night will ever forget it. In beautiful language, this woman, a college graduate, related the complete story of her fall. She did not spare herself one bit, but told it in such a way that there wasn't one objectionable word spoken. Everyone knew what she meant, but it was couched in wonderful language, refined beyond description, to me at least. She told how a doctor had given her dope during a severe illness. The habit formed; she was unconscious of the fact that it was growing continually, and then when she realized it, her attempt to leave it alone only proved to her how impossible it all was. She was sent to a sanatorium, and came home "cur-

ed", but in a few weeks was right back in it again. After many attempts, which led her through horrible experiences, she returned home one day to find her family gone. Where, she did not know. She was too weak and sick to try to find them. She told how her husband had stayed by her until compelled to leave. Then her deliverance by the power of God was told in a way that almost broke up that meeting. One man wept aloud. The invitation brought many to the altar.

At that time the Saturday night crowds in Pacific Garden Mission were always large. At the close of one of these meetings, some time later, a woman from a north-shore (Continued on page 15)

## WOMEN

Here's amazing way to Relieve 'Regular' Pains

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my monthly periods. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

FOR over 70 years, countless thousands of women, who suffered functional monthly pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such monthly discomforts. Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such monthly discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

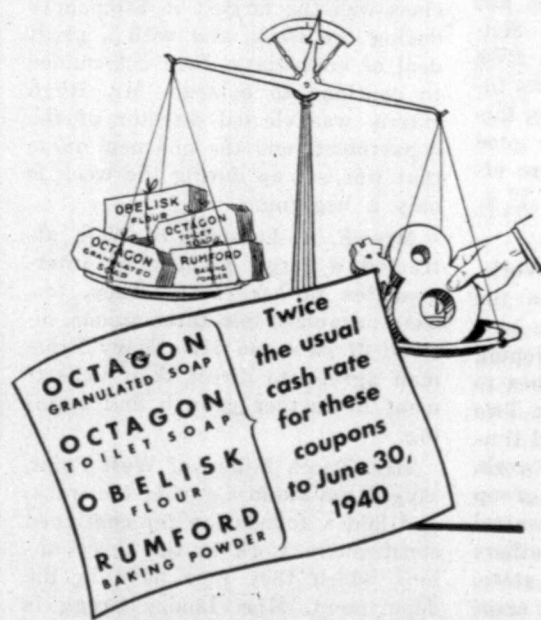
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The manufacturers will pay us twice the usual rate or \$8.00 per 1,000, for all of the specified coupons received before June 30, 1940.



Continue to send us all other coupons you receive with your purchases of Octagon Soap Products and Luzianne Coffee and Tea.

—BUT PLEASE—

note especially those listed above for which we will receive double payment. Send coupons before June 30, 1940. Please help us take the fullest possible advantage of this liberal offer.

## BAPTIST ORPHANAGE

W. G. MIZE, Superintendent  
JACKSON - - - MISSISSIPPI



# TOMMY HOGAN—

(Continued from page 14)  
suburb came to me and said: "I believe I have this woman's oldest child. When my little girl died, I adopted her, and I am sure she belongs to this woman. It seems it will kill me to give her up, but she can have her if she is her mother." I advised against it very strongly, and asked her to say nothing about it, but just to wait and let God guide. Later she invited this woman to her home, without saying anything to her or to her child. When they met the mother was almost paralyzed, just stood and gazed. The child hesitated a moment, then rushed into her mother's arms and cried "My mamma."

Some time later she met her other child, also adopted by a well-to-do family, and by arrangement they all met at the Pacific Garden Mission for a Saturday night testimony meeting. The two new fathers and mothers, the two girls, and the long-lost mother, seven of them in a row four seats from the front, in the middle section of the Mission. What a sight! When this woman stood to her feet and told her story, introducing her little girls, of course telling how they now rightfully belonged to their new parents because she was not fit to be their mother, it was a mighty touching scene.

It was easy to give the invitation that night, and when I went to a certain tall man—the one who had cried aloud the first night he heard this woman's testimony — I said: "This is your night, isn't it?" and he answered, "Yes it is."

As he came up the center aisle, he stopped at this fourth row, and looked down at this precious woman. She screamed "Oh Fred, it is you" and flew into his arms. Poor Mrs. Clark was frightened when she saw her great convert with her arms around a man. I told her "It is her husband." I must not attempt to describe this scene, but there at the old altar, where so many thousands had found Christ, including the writer, this family were re-united in the Lord Jesus Christ. Such joy manifested itself in laughing, crying, praying and praising God. It was a night some of us will never forget.

After many conferences, covering several months, these two business men created a splendid position for the husband. They furnished an apartment in good shape for the family, where they began living anew. The home was a Jesus home. They never forget the One who gave it to them. Happiness and joy reigned there. They were in the Mission three nights each week, to churches, to needy homes, in fact wherever they were needed, they told their story.

Her name? Well that would hardly be fair to the grandchildren, would it? She is just a "Jesus Woman."

## WEST SIDE, NATCHEZ

As Natchez citizens and owners of the ante-bellum homes are enjoying another year when people come from far and wide to the annual pilgrimage, the faithful members of West Side Baptist Church are grow-

ing daily in the pilgrimage which started at Calvary, when the Son of Glory laid down His life and went home to glory, giving the promise that in the Father's house there are many mansions.

There can be no doubt but there is much fascination and pride in people reminiscing in customs of their forefathers, whose very blood was spilled in defense of this soil, but in making a worshipful shrine of these earthly tabernacles, it seems that many are toying with their religious heritage, and forgetting He who spilled His blood for the remission of sins.

Christians should learn that if they are to be saved so as to enjoy the mansions in the skies, they must believe, must ask forgiveness, repent and confess their sins, and then God's grace will do the holding. When a man becomes a son, he will realize that nothing a son does will bring him into condemnation. If he goes so far as to go against the Spirit, he loses his fellowship, but not his relationship.

While we are undertaking a dual task, of building a church; made up of a body of God loving, consecrated people, things are looking more favorable also for a church house. And I think it opportune to remind all our people, that He who hath builded the house hath more honor than the house . . . For every house is builded by some man; but He that built all things is God.

We can all enjoy God's nature and handiwork, but we will enjoy these all the more by holding steadfast to the faith. The pilgrimage of the faithful Christian will be enjoyed through eternity when all others have faded and passed away.

C. S. Lumbley  
Natchez, Miss.

## CAPT. ANDREW J. JOHNSON

The death angel invaded the ranks of Ethel community early March 5, 1940 and took away from our midst one of our fellow laborers who was a source of inspiration and courage to all who knew him, Capt. Andrew Jackson Johnson, at the ripe age of 95 years.

Captain Johnson was born Nov. 3, 1844 in Fayette County, Alabama. He joined the Baptist church in 1863, coming to Mississippi in 1874, where he was engaged in teaching school for a while. While still young he enlisted in the Confederate Army where he rendered valuable service.

He was known far and wide as a peacemaker, and wherever there was trouble or confusion between neighbors in communities brother Johnson would always be found there working for peace, and he rarely ever failed to work out a peace plan and secure friendly relations before leaving.

About 1903 he was employed for a time by the American Sunday School Union as a missionary and remained in the work until his age forced him to retire.

As a Christian worker, he was tireless. He was devoted to his church and pastor. He stood for the right at all times and under all conditions as he saw it.

He was a loving husband, kind father, a good neighbor, and a true

friend to all humanity.

He leaves a wife, six sons and one daughter and a host of friends and relatives who will sorely miss his genial greeting and friendly disposition.

Rev. A. C. Furr  
N. H. Slay  
T. J. Ramsey  
Otis Crosby  
C. M. Breazeale  
M. E. Braswell  
J. H. Middlebrook  
Committee.

## GOD USES EVANGELISTS

The evangelistic work in Mississippi is still as challenging as it ever was, in fact, if anything it is more so. Throughout the entire fall and winter, despite the inclement weather your servant and evangelist has not missed a revival date. Only one cancellation due to bad roads and yet another call came that made it possible to keep my time filled and my weeks busy.

Since the State Convention last fall I have had the privilege of seeing 331 persons walk the aisles for God. More than 100 persons have rededicated their lives for service. Have helped two preachers contact churches to which they have been called and have conducted numerous clinics for Sunday school, B. T. U. and W. M. U.

My time is now filled through the month of September with the exception of a few open dates in May and June. If I can be of service to any pastor or church during that

time I will appreciate a letter or card to that effect. My address is 209 Dearborn Street, Hattiesburg, Miss.

M. E. Perry.

Rastus had just treated his girl friend to a restaurant dinner and as they departed from the food shop she said: "Rastus, don't you know that it is bad form to sop up your gravy with your bread?"

"Liza," he replied, "it might be bad form, but it sho' am good taste."

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We list below most of Southern Baptist (Mississippi Baptists helping) Foreign Missionaries. We have 437 such Missionaries. Does that sound like we have gone out of the mission business? Does that look like all the money is spent on overhead, so-called?

These missionaries would not be out there but for our organized promotional work.

Give to the Cooperative Program and help support these missionaries and many in other spheres of His service.

Every penny designated to Foreign Missions is passed on for that purpose.

#### NAMES AND LOCATIONS OF MISSIONARIES OF THE FOREIGN BOARD, RICHMOND, VIRGINIA

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